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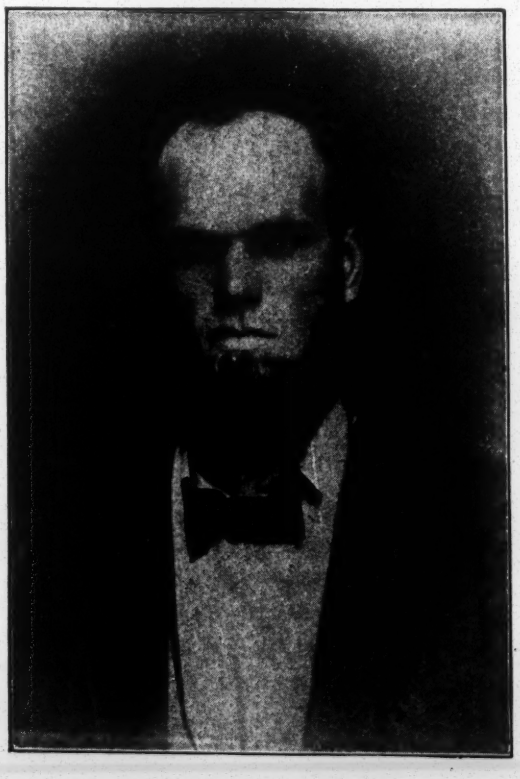
The Origin of Freedmen's Missions.

By REV. W. A. ROBB, JAMESTOWN, O.

ON Jan. 1, 1863, President Lincoln issued his Emancipation Proclamation, and millions of slaves became free men. They needed help. They did not, like the Israelites, go out with "jewels of silver and jewels of gold, and raiment." They needed clothing, and instruction, and the gospel.



Rev. Joseph G. McKee.

Among the first to respond to the cry "come over and help us," was the Rev. J. G. McKee, of precious memory. On the 13th of October, 1863, in connection with the Rev. M. M. Brown and five lady teachers, he inaugurated a mission to the Freedmen of Nashville, Tennessee, under the care of the Presbyteries of Xenia, Chillicothe and First Ohio. Mr. Brown did not continue in the work very long. The teachers were the Misses Jennie and Mary Hudelson, Jennie McKee, Ada Arbuthnot and Agnes Brown. These were truly devoted, faithful, efficient helpers in the work. A commodious church building was secured in a good location. Here Mr. McKee and his faithful helpers conducted, for a time, a school of hundreds of all ages. Young and old were eager to learn, and the school prospered. A Sabbath-school was organized.

From the report of the Freedmen's Board to the General Assembly of 1864 we glean the following: "The mission was inaugurated at Nashville, Tenn., Oct. 13, 1863, by the Rev. J. G. McKee. At present there are two schools in operation. In one the actual attendance has reached about 400 and in the other about 100 pupils. About 125 have learn-

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ed to read. The Sabbath-school has an attendance of about 150 scholars. Preaching and prayer meetings have been conducted as opportunity afforded."

A building of our own for a home for the missionaries and for church and school purposes was needed. Money for such a building was furnished by the three Presbyteries above mentioned. A suitable lot was purchased. The material for the building was bought in Cincinnati. Boards and framing timber were obtained from an old warehouse that stood near the Little Miami depot in Cincinnati. Messrs James Williams, Galloway Junkin, and myself took down the building at the risk of our necks. Doors, frames, sash and hardware were bought in Cincinnati. A hard day's work was spent in getting the material loaded on a boat bound for Nashville. A few days afterwards Mr. George Graham, of Reynoldsburg, and the writer took the cars for Nashville. We waited and waited for the arrival of the boat. At last word came that the material had been unloaded at Clarksville, there being a riffle in the river there that the boat could not pass. We hastened to the scene and had the material reloaded on a smaller boat. By and by it arrived; but alas! another disaster happened. The river was high and the boat in passing under the railroad bridge, struck one of the piers and sunk. Another wait; but by and by the muddy waters fell and flowed into the Mississippi and the building material was transported across the city to the lot by government mule teams. A mule is not beautiful, neither has it a sweet voice, but I can testify that it is good on a pull.

Work was immediately begun and carried on rapidly until at last the house was finished. It did not possess architectural symmetry and beauty, but it answered the purpose, at the time, for which it was built. It contained recitation and living rooms, an office for the superintendent and a chapel. Earnest, faithful, efficient and lasting work was done in this rude structure by Mr. McKee and his devoted co-laborers. About three years after the erection of the building the faithful superintendent was called to his reward in heaven. The property was sold and the work transferred to Knoxville.

Mr. McKee was a thoroughly consecrated man, faithful and fearless in his work, a fine scholar, an instructive preacher and a teacher of rare ability. He died Sept. 25, 1868, and his death was announced by the Board to the General Assembly in the following terms: "The members of the Board unanimously testify to his great purity as a Christian, and his eminent usefulness as a laborer in this part of Christ's vineyard. Indeed we have never seen him surpassed as an efficient worker, while his power to plan and see his way out of embarrassing difficulties was extraordinary."

In addition to what has been written by Rev. W. A. Robb, of his friend Rev. Joseph McKee, the first one to volunteer his service to Freedmen's missions under the care of the United Presbyterian Church, we are pleased to add a few paragraphs taken from reports of this work in its early beginning.—EDS.

At the meeting of the General Assembly at Xenia, Ohio, in 1863, the constitution of the Board of Missions for the Freedmen of the South was adopted, and the following persons were appointed as members of the Board: Revs. J. B. Clark, Charles A. Dickey, J. W. Baine, J. G. Barnes, W. J. Reid, G. C. Vincent, and Messrs John Dean, James Robb and James Mitchell, with power to fill vacancies.—*Minutes of 1863.*

The Presbyteries of Chartiers, Muskingum, Wheeling and First Ohio sent missionaries and supplies to the work among the Freedmen of the South prior to the organization of the Freedmen's Board by the General Assembly.—*Minutes of 1863.*

There has been but little concerning the Freedmen's work that has found its way into the printed pages that can be

used for reference. The workers on the field have been too busy making history to write history . . . From the organization of the United Presbyterian Church, it was outspoken in behalf of the enslaved black man; and as early as the fall of 1863 it engaged in work among the Freedmen. . . . .The missionary found himself alone with thousands appealing to him for help which he could give very meagerly; oftimes he knew not where he might lie down to sleep, for the white people shut their doors against any who would take up such a foolhardy and senseless task, as they saw it, and the colored people had nothing to share with those who hungered for their welfare. . Tradition has handed down the story in Nashville that Mr. McKee was compelled to sleep many a night on the stone steps of the capital building because there was no house open to him. The task which they must meet was mountainous and was a severe strain on health and strength, under which more than one fell a victim.

The names of martyrs of that period should ever be precious to the church: Mr. and Mrs. Vanatta, killed by rebel bullets while on the boat pressing on to their appointed field; Mr. McKee going to his grave in the very prime of young manhood, from overwork and exposure, and many others whose lives were cut off by fever or other pestilence—these in the spirit of Christ gave themselves for others.

Doubtless many will feel that more might have been written on the work done at Vicksburg, Goodrich Landing, Natchez, Greenville and other places occupied by our missionaries for a short time. But the double fact that little data has been preserved of the work and that nothing permanent resulted to the church from them has led to the devoting of a single chapter (in the "Historical Sketch of the Freedmen's Mission") to these places, by Mrs. Margaret L. McClanahan. But it must not be concluded that the work in those places was lost since no results accrued to the church. Not unfrequently have I met with persons who have told with spirit of the work that was done in those isolated places and have related incident of lives saved to great service through our work.

From Historical Sketch on Freedmen's Missions.

Influence of the Northern Teacher on the Negro.

By Rev. W. McKirahan, D. D., Mission College, Norfolk, Va.

IN DAYS of slavery a large majority of negroes were field hands. Women and men worked side by side, ploughing, planting, reaping, building fence, cutting wood, clearing off new lands, picking cotton, stemming tobacco and so forth. When the day's work was done they gathered at their cabins to sing away their aches and sorrows, to sleep the night through, to resume again on the morrowtheir hard lines. The daily contact of men, women, boys and girls in the field and at the "Old Cabin Home" at the same labor lessened that respect or reverence that is necessary among the sexes, to the best development of the finer natures of manhood and womanhood.

The effects of such intimacy is seen even to-day in the familiar intercourse existing between the sexes. One great need in the elevation of this race is a due deference of its men for its women and a higher self-respect of its women for themselves and a demand on their part that all treatment of them by their men shall be honorable and candid.

Another hinderance to the elevation of

Class in Sewing, Henderson, N C.

the negro race is its prejudice against the white race. It is not necessary to say from what that prejudice arises, whether there is just occasion for it or whether it arises from imaginary wrong; but that it exists to his detriment is apparent to all who seek his elevation, a prejudice that is not discriminate, if there is such a thing, but exists against all white men till they learn by close observation and continued dealings that there is a difference in the feelings among the whites for their good.

The Northern white teacher has that influence on the Southern negro that his character and feelings for him can be interpreted by his actions toward him. The negro boy and girl are not deceived by a professed kindliness for them when the heart is not in the word or act. A teacher is not received into their confidence simply because he comes from the North and is white, but only when he has been watched and his words and actions weighed, not by a day's, a week's or a month's observation always, not even by a year's, but when he has been tried and proved true in heart and feelings a friend indeed.

A teacher is studied by the negro boy and girl with a caution and scrutiny that is surprising in those who seem to be lacking in the ability to analyze, not as regards his words alone, but his co duct as well; not alone in the school-room and before the class, but every day and everywhere, on the street, in the store, in the home, at prayer-meeting and at church. If the conclusion is against him, then, for the good of the work, the help of others, in honesty to the church that employs him, and for the glory of Christ's kingdom, that teacher ought to leave the field at once.

The time is past when the word "North" will admit one to the confidence of the colored people. They have been deceived too often by men from that section of the country. We see frequently in their newspapers and hear from the lips of their preachers and public speakers these words: 'The white man of the South is the negro's best friend." Why? Because they have been too frequently deceived by those from the North who profess friendship for them.

A teacher who is consistent, earnest

Sewing Room, Henderson, N. C.

God-fearing, who lives and labors according to Christ's rule, "Do unto others as you would have them do unto you", may gain their confidence, respect and trust in a year or more, and thus be in a position to do foundation work and exert an influence for the elevation of this race in honesty, truthfulness, and morality that is far reaching in its effect, not alone on those he may teach but on others who are reached by them so taught. It is an opportunity to labor for Christ's kingdom accorded to the few, whose reward for patient persistent, Christ-like-labor, may not be received before the end of time.

Freedmen's Missions-
Work at the Various Stations.

By Mrs. R. J. Love, Pittsburg, Penna.

MY FIRST plans for getting the information on these subjects before the church had to be changed. Circumstances over which I had no control made this necessary. Then another unavoidable delay hindered me in getting the letters sent to the different mission stations in which our students are working in Tennessee, Alabama, Virginia and North Carolina. No one can tell the story of these various stations except those at work among the people. I wrote a hurried note to each of the principals of these stations asking either he or his wife to give me some information about his field, taking any feature the writer wished and as soon as possible to send me a reply. Some were moving to other parts of the country; some were ill, and some of my letters were too long delayed in reaching the persons as they were away enjoying a much needed rest. But a number of my letters reached the stations and all

though my request demanded extra work and time from busy, busy hands and brains the following interesting letters were sent to me promptly. Just as interesting letters would have been sent from the other stations could I have reached the workers in time.

Athens, Tennessee.

JULY 10TH, 1905.

Some years ago through the kindness of a Miss Howison, (and by the way we should like to know more of her,) a room was neatly fitted up for a library to supplement our instruction in the schoolroom, and we began to put our heads together to devise ways and means by which, this beautiful room called "Howison Library and Reading-room," might in fact be that.

In answer to our prayers and meditations the request came for information to be furnished concerning our work here. In answer to this request Mrs. White made an appeal for books and magazines and papers for our library work. In response to this appeal many, many friends sent us books, magazines and papers, and we are very glad to have an opportunity to express our appreciation to them, in this public way by rendering an account of our stewardship for the gifts sent in trust.

On the shelves of Howison Library and Reading Room we have now 156 volumes, all of which are wholesome literature, many of them classics, splendidly fitted to our work and needs. More than 400 magazines and papers fill our cases. One friend sends us, by subscription, the Youth's Companion, which meets a great reading table need. Still another sent us a Webster's Unabridged Dictionary, filling a long felt need.

What use have we made of these gifts?

Well the children have read most of the books on the shelves and would have read many more had they had more from which to have selected. The reference works have been of incalculable value to rhetorical classes, language work and historical studies. In fact we can now hardly see how we got through our first year's work without the assistance of the library.

Nor is this all. We have been able to carry forward Extention Library work. This work is done by sending papers and magazines into country districts and through the town and placing good literature into homes that hitherto never knew of such a privilege. In these ways we hope to finally uproot the pernicious habit of reading trash and hurtful literature, which we find among those who read at all. We have on record more than 75 volumes of paper bound books of the type of "In His Steps" and "Black Rock" having been read during our first vacation here.

The hero of our library work was ten years old when we came here and began this feature of the work, The first year he read twelve volumes, the majority being classics in child literature. Need I say that this boy leads his classes with ease and honor? It would not be a bad investment for any one who wanted to build a monument in brains to take out stock on this boy's head.

Have we any needs? Yes, the wear and tear of library books is very great and with all the care we can take some books must suffer destruction, so their places on the shelves must be filled or the work must go down.

We trust that these few facts will give some satisfaction to those who have aided either by gifts or prayers or interest. However much any one may seek to cast off the responsibility of help lifting their fellowmen, the truth remains, it is equally your responsibility and ours.

D. F. WHITE.

Cleveland, Tennessee.

JULY 11, 1905.

I have been asked to write a letter about the mission work at this station. There are so many features of the work and they are so closely allied one may be pardoned if he touches a second feature without exhausting the first.

A United Presbyterian congregation

was established here about six years ago. The congregation has steadily grown in numbers from seven to fifty-eight. After the church had been established about two years the necessity of a school was seen. As the Master uses temporal means to accomplish His spiritual purposes, the school seems to be indispensable to the church. While we do not teach sectarianism in the school, we teach the Word of God for thirty minutes each day. The pupils who attend our school and receive this instruction accept Christ more readily and more intelligently than those who do not receive such instruction. The teachers all being United Presbyterians and bearing faithful testimony to the standards of the church, the pupils under our constant care make better United Presbyterians. These and many other facts seem to argue conclusively in favor of the maintenance and equipment of the school.

Much has been done for us by our Northern friends during the past forty years. They have given liberally of their means, offered their prayers and consecrated their talent. For this we are very grateful though some of us have a poor way of showing our gratitude. Though the manifest results of your efforts have been quite satisfactory, we must still draw on your patience. Much has been done for us as a race, yet much more remains to be done. That the beneficent streams of education and religion be not lost in the desert sands of ignorance and sin, these streams must still be supplied from the fountain head. All that has been done has been well done. The foundation has been laid broad and deep. We call upon our Northern friends to help us build a suitable structure upon so splendid a foundation. We are on the battle-field waging unceasing war against ignorance and sin. We must look to our Northern friends to supply the "sinews" of war.

Our outlook here is most encouraging. The town is building up rapidly and people are moving into it daily. School commences the first Monday in September. Our present need is an organ and a bell. May we not hope that some society or friend may furnish one or the other before that time?

Yours for the Master's cause and the betterment of the condition of a needy people. W. M. FOWLKES.

Henderson Mission.

Nestled at the foot hills of the Piedmont lies the little town of Henderson. With its two cotton mills and many tobacco warehouses it is rather more enterprising than many of the sleepy Southern towns of the same size. But what is of more consequence to the readers of this article is that there are very many colored people in that vicinity and children galore. Just on the outskirts of this town is our Henderson Mission for the Freedmen, third in size and fourth or fifth in age of our Freedmen's missions.

During the past year there was an enrollment of over 400 in this school. And so into 400 hearts and lives came the blessed influences which our church makes possible. The school stands for character building, and the work in class room, Sabbath-school and church is planned for the bringing out of the Christian manhood and womanhood of these dusky children of the South. A school building, consisting of chapel and class-rooms, a Teachers' Home, Girls' Dormitory, sewing-room, janitor's cottage and a building, called for politeness sake Boys' Dormitory, comprise the plant.

There was graduated this year a bright class of five, all of whom expressed a desire to take more work at Knoxville College. The spirit of each graduating exercise was that the world could wait for them till they were thoroughly equipped for life's work. We were glad to see the spirit of ambition aroused, but the thing most gratifying to the teachers was that every one of the class had sworn allegiance to the King of Kings.

And now our needs—for I would not establish the precedent of describing a mission and not mentioning its needs.

We can do better work with the boarding students than those who are with us only a few hours each day. There were about a hundred with us last year whom we could reach in this close personal way. That was more than could be comfortably accomodated. If we could have a new dormitory for the girls and the boys could have the one at present used by the girls, we could touch and help more lives and teach a saver way of living. This is a very necessary lesson for this people. One cannot expect good morals from any people who live in herds.

We need, too, proper laundry appliances and instruction. We would be glad to make our girls good laundresses and cooks as well as good women, sound in mind and morals,

The work is *not* in vain. An old Canadian lady in conversation with me last spring, commented on the improvement of the students since Dr. Fulton began the work about fifteen years ago. It is impossible to estimate the good that has already been done, but the harvest still is ripe and these too, belong to the "In as much."

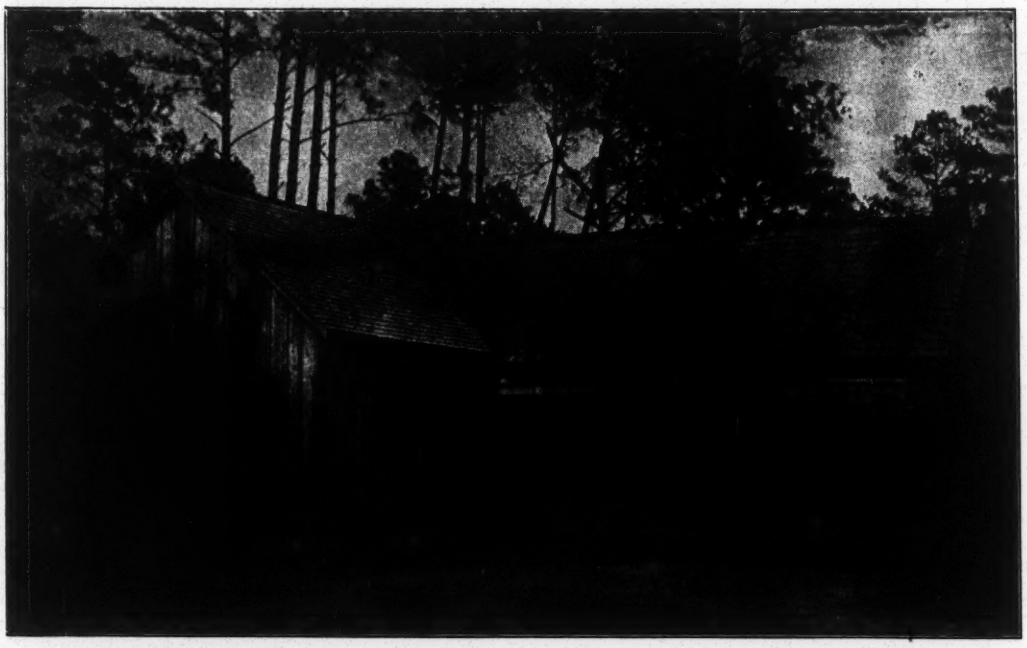
MAUDE BROOKS COTTON.

One of the topics which has been suggested for the study of this subject asks the question, "Are the Freedmen in our missions advancing toward self-support?" I requested Rev. C. H. Johnson to answer this question. I ask a very careful study of his answer. He is authority on this subject.

Miller's Ferry Ala.

JULY 14, 1905.

The question is frequently asked "Are the colored people in the Freedmen's missions of the United Presbyterian church advancing toward self-support?" That such a question should be asked is quite natural. For the main purpose in giving help is to enable those who receive it to help themselves. If those who are helped are not advancing in their ability to help themselves, there will be a feeling of disappointment on the part of those who give. If they are advancing then those who give are encouarged.

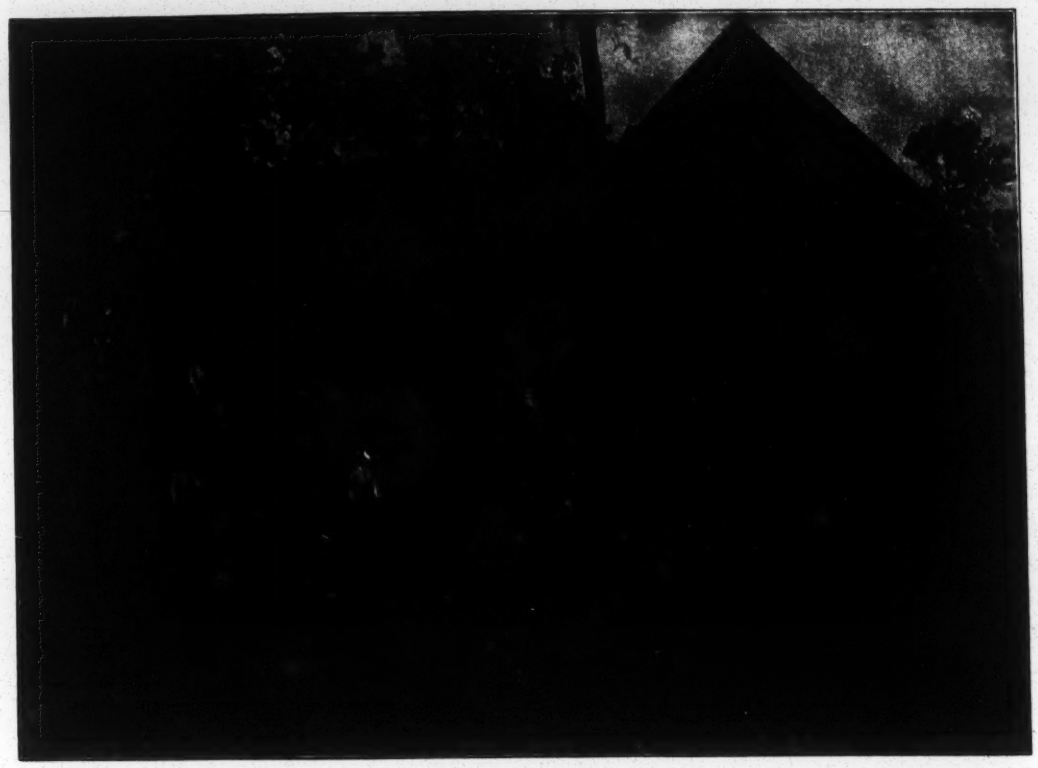


Young Men's Home of three rooms. The old log dormitory occupied by twenty and the teacher in charge.

In our investigations it may be well to confine our inquiries to some definite lines of self-support

1st—AS IT RELATES TO CLOTHING.

It has been a practice from the beginning of these missions for the Women's



New Young Men's Home of ten rooms; built by the class in carpentry: completed and painted since this was taken.

missionary societies and other organizations of the church to send second-hand clothing as well as some new clothing for the benefit of the most needy. They also send new material for the sewing departments. These are real needs. We have a class of old and young people who need such help. "The poor ye have always with you." Help given in this way is very timely. In addition to the comfort given the children and their better attendance both at church and school they are also improved in appearance and the missions in the rural districts are enabled to set a standard for neatness—a benefit which cannot be over-estimated. This need of clothing is not nearly so general as it used to be. Many families who used to need such help do not need it now. They have advanced beyond it, but yet there are others who do.

There is a decided advancment toward self-help as it relates to their domestic life and habits.

2ND—AS IT RELATES TO SCHOOL BOOKS.

There used to be a great need of help in securing the necessary school books for the children. Many of the parents were either too poor or too indolent to buy books for their children, and while there is yet much room for improvement along that line nevertheless much advancement has been made and the parents are much more able and willing to buy books for their children.

3RD—AS IT RELATES TO BUILDING AND EQUIPMENT.

We are not aware of any of the missions paying the salary of any of their teachers, but some at least have contributed quite liberally toward the mission buildings and their equipment.

Canton Bend has done nobly on this line having borne a large part of the cost of their school building, also of their building for teaching sewing, and of their teachers' home.

Annemanie mission besides giving the mission ground, built their own schoolhouse with the exception of a small appropriation from the Freedmen's Board. They have paid the expenses of

the sewing department with the exception of the salary of the teacher.

Midway mission built their first schoolhouse of two rooms themselves and helped also to enlarge it to four rooms. They also bore a part of the expense of building their teachers' home.

Camden mission also bore a part of the expense of both their dormitories.

Miller's Ferry Mission bore the greater part of the expense of their school building, half of the cost of the girls' dormitory, a part of the cost of the boys' dormitory, and built entirely their carpenter shop, printing-office, building for sewing, and are paying a part of the salary of one of their industrial teachers. They are now preparing to build and equip their own blacksmith shop.

4TH—AS IT RELATES TO THEIR CHURCH WORK.

From the beginning the people in most of the missions have been taught to contribute systematically to the Boards of the church. Their contributions were for the most part meager, but have increased generally with the growth and age of the missions, approximating more and more toward the full quota. Last year Prairie congregation paid its full quota. Three years ago the Freedmen's Board requested each mission congregation to pay or aim at the payment of its pastor's salary for one month beginning with January and to steadily increase their contributions for that purpose. This, I think, has been done in most of the missions. Miller's Ferry congregation has increased its contributions steadily so that last year it paid nine months of its pastor's salary.

From these facts it may be seen that these missions are slowly but surely advancing toward self-support. There are many difficulties in the way of their efforts toward this end that many may not fully understand, but they are making heroic efforts to overcome these, and just in proportion as the people in these missions grow more intelligent, they become stronger financially, and consequently more able to meet and overcome these difficulties. The cheering feature of it all is that they have a remarkable spirit of willingness to give to the cause of the Lord so far as they are able.

C. H. JOHNSON.

JULY 12, 1905.

I think it is generally acknowledged that the first six or seven years of a child's life determines to a marked degree what its after life will be. Acting on this belief, we have for the past 14 years held regular meetings with the mothers, and at least once a year a general meeting with both father and mother, which was so largely attended that often our chapel, capable of seating nearly 500, has been over-crowded and many were compelled to stand. When we realize that the negro mother must be away from her home a very great part of the year, especially those living in the rural districts of the black belt, leaving her little ones to care for themselves, the need for such meetings is very obvious.

It is a most perplexing problem to discover how our young people are going to be saved when we remember that even under most favorable conditions—that is, opportunities for mental and moral development—many young men and women with noted ancestry fall into sin and shame. What then must be the outlook for our boys and girls shut out from contact with intelligence, away from civilization, without school (for I do not consider a three months school taught by unfit teachers worthy of mention) without Christian training either in the home or church, but shut into examples of vice and crime?

Dear friends, when I look at things as they are around me here, I wonder that there are so many good young men and women as there are. How much more is it to be wondered at that here and there, beyond the bounds of our missions, are those who are possessed of excellent qualities of mind and soul and eager, for

an opportunity to "be somebody." It can only be that "where sin did abound, grace did the much more abound."

Through our mothers' meetings the home has been changed from a one room cabin to a tidy dwelling of three and four rooms; where once a Bible could not be found, the family altar is erected; where a meal was eaten from pans without knives and forks, the family gather around the table and God's blessing invoke. I do not mean that every home about us has had so complete a transformation, but very many have, and all have been greatly improved. It is the leaven in the meal; and Oh, we are so sorry that God's people, rich in their heritage of intelligent citizenship, in their pure homes, do not place the leaven in more measures throughout this Southland.

The enemy of all good is still at work and his latest scheme to check the growth of the kingdom of our Lord among the colored people is to prejudice our friends by holding up to them the bad negro and keep the doings, the sacrifices, of those who inspire hope in the background.

Miller's Ferry congregation paid this past year nine months of their pastor's salary, an average of over $7.00 per member. One of the elders remarked that he gave $5.00 now as cheerfully as he once gave 5cts.

The missions are doing much for our people, but it is not to be expected that all will become models. Many seem to be disappointed because the results are not greater. If conditions were properly understood our friends would rejoice that the results are as encouraging as they are. TILLIE E. JOHNSON.

Last year we had some testimony from the older people concerning the help they had derived from the mission. This year I asked for a message from one of the younger members. The following letter is the testimony of one our girls.

JULY 15, 1905.

It gives me much pleasure to write you something of how the mission has helped me.

It has been ten years since I first came in contact with the mission and its workers. I first entered the mission at Camden, Ala. Here it was that a thirst for an education was created. I was about fourteen years old and was far behind in my stndies, owing to the public school privileges, for they were far below the average, and for this cause I was kept out of school until the United Presbyterian work was opened in Camden. I attended the mission school and Sabbath services for three months, during which time my whole life was changed. I wanted an education more than ever and longed to be fitted in every way so that I could help in the noble work that was and is being done by Christian people. My chances for remaining in school any longer were poor; so a friend, knowing my wants, had a place provided for me in the home of Rev. and Mrs. Johnson at Miller's Ferry, by which I might work my way through school.

Here I entered the fifth grade and by hard and diligent study I was ready to to complete the course in five years Having ranked first in scholarship, the scholarship provided by the Lincoln Ave. U. P. Church, Pittsburg, was awarded me. This opened a way in Knoxville College for one year. Thus I was enabled to complete the Normal course. Since that time I have been working here at home among my own people.

There are many others who have been helped equally as well as I have and are now scattered thoughout the state doing mission work. SALLIE BONHAM.

Mrs. Sophia Cox Johnson has had charge of the boarding department at Miller's Ferry for a number of years. I asked her to tell us something about this very important part of the work. The following letter will give us a glimpse of a few of her duties. I shall copy a few sentences from a personal letter to show

something she does outside of her school work. "I have just returned from the meeting of the Alabama Federation of Colored Women's Clubs where I read a paper on "Our Opportunities." Being late to school made my work rather heavy this week, so I fear my letter may be late. We live in one room of the boy's dormitory and have charge of the boys and take our meals at the parsonage.

Boarding Department, Miller's Ferry.

The work of the Boarding Department the past year was as usual successful in closing with surplus enough in the treasury to pay for broken furniture and buy dishes and cooking utensils for another year. With the exception of the $150 given by the Women's Board to furnish the dormitory at the beginning, the amount of $1 allowed from the board of $4 per month for room rent has been enough to keep up the furnishings of the building. We have bought beds and mattresses and chairs and such things as were needed for the dining-room, as it was enlarged. This year both dormitories were crowded, there being as many as eight persons in one room, and especially so were the boys' where there were only two rooms for sixteen boys.

Just now we are having a new Young Men's Hall of ten rooms to be ready by August. This has been built by the carpentry class, the boys working one day in each week.

The students study for two hours at night in one of the school-rooms under a teacher, the teachers alternating the nights. This must be done because there are too many in one room to do well. Our students are regular missionaries during the vacations, often writing of the number they are endeavoring to bring with them. All the new boarders who came last year were brought by the students, as the teachers did not have the opportunity of visiting the communities.

We ask for the continued interest of our friends in this work of laboring for those who do not realize the depths from which they must arise.

SOPHIA COX JOHNSON.

Chase City, Va.

We left our people at Midway about the first of April. It was indeed a sad parting, so many pleading with us not to go. The people there are becoming really interested, and families with their children were already at work in their fields preparing for another school term, with determination to do more for their children, the school and teachers. Some of the people were able to make a payment in investing land in order to have pleasant homes. The landlord remarked to Mr. Robinson on hearing of our being transferred, "I had planned for us to change things around mightily this year." We had our first Farmer's Fair, this year, which proved a great success. We had several things on exhibit, among which were hogs, chickens, turkeys, colts, horses, corn, peas, potatoes, pumpkins, stalks of sugar cane, canned peaches, apples and berries, fancy and plain sewing, laundering and cooking. Our merchants gave the prizes. It continued two days and nights with good attendance. The money raised was for the additional two rooms which was added before our leaving. While telling one of our interested old men how to farm and raise potatoes and such things, he said, "Look like they got tater raisers up dar stead er sending way down here fer you."

The school term of last year was one of the most successful we have had. We had three rooms with good attendance each day; Sabbath services equally as well. The sewing department was very succcssful but was greatly in need of a machine. They were preparing their closing exhibits when we left, which showed great work and interest on part of the teacher. The people at Midway have our heartfelt sympathy and we spend much of our time in talking of the truly missionary work we tried to do while there.

Now about what we are trying to do here (Chase City.) We are trying to

solve the great question of industrial education for the colored youth, and we have the one step, farming, in view here. While we can not do so very much this this year we are making plans for another. The male students in advanced grades will be called upon to work on the farm one hour a day. Whatever time over this they may work will be paid for, thus allowing him to help himself in this way in gaining an education.

MRS. T. R. ROBINSON.

Annemanie, Ala.

JULY 23, 1905.

With this I send you some data to use in the Freedmen's issue of the Women's Missionary Magazine. Make any use of this you can. We think we have the best field in our Southern territory. We now have eight workers, and last year enrolled 338 students. We haven't an open enemy to our work in the settlement, and everybody who attends church at all comes to our place. We have from 200 to 300 each Sabbath. Every member of our church organization has pledged to give the tithe this year. Our opportunities here are unlimited.

The site of our mission work here is an unusually favorable one. We are located just three-fourths of a mile from Arlington, a station on the Southern railroad, and four miles from Clifton on the Alabama river almost on the spot where four townships meet. Several isolated hit-and-miss schools dot these townships here and there. These realizing their inefficiency, are knocking at the doors of our mission for admittance. As soon as we are in a position to do the work, we will have in our charge a central graded school for a territory including more than 1200 negro school children. It is only a question of time when we will be able to draw students from Selma to Mobile, and from Florida to Louisiana. The entire territory has practically no school system.

Again the community has been for generations past under the influence of Presbyterianism. In days gone by masters and slaves worshiped around the same family altar and in the same church. It can be said of this community, as of scarcely any other in the Southland, that there has never been a lynching here. The white and colored races are quietly and peacably working out their destiny on terms of mutual helpfulness. The negro farmers of this immediate community pay tax on more than 6,000 acres of land, in tracts of from ten to six hundredacres. The thrift and industry of the people is striking.

It is such an interesting story as to how the mission came to be organized here—a story that reveals many noble qualities of its citizens. For fifteen years the leaders of the community endeavored to get the ear of our Freedmen's Board. When finally the mission was granted, they waited two years longer to get the entire community pledged to support the work. When they were able to present a solid front for the work, they organized; planted three cotton patches, which were worked by representatives from all the families; raised money by subscription from the patrons and gave hauling and work free; so that in a few months they have turned over to the Board, free from debt, ten acres of land and a neat school building. The building includes a chapel 46x26 and four neat class-rooms. Its cost is estimated at about $850. We have a Farmer's Industrial Club and Ladies Aid Society, both of which have organized the people in such a way that the fortunate help those less so, and in this way none are allowed to suffer. The poorer children have been provided with books and clothing, so that all our children are comfortably served without outside aid. This feature of the work, whereby the people help one another, has brought them together in a most kindly way and helped them immensely.

Indeed, the outlook for a large, prosperous literary and industrial school here is hopeful. Truly "the people have a mind to work." They have that spirit of pride that does not permit them to re-

ceive from others what they can do for themselves and each other. They own their land and are able to purchase at market value whatever the mission can grow or make while teaching agriculture and the trades to their children. The worth of the men in the community was recognized by the state's registration committee, when they gave six times as many colored men here life certificates as at Camden, the county seat.

If the church will encourage the people here by planting the work on a solid foundation, supplying boarding halls, strengthening the literary course, and equipping an industrial department for our boys and girls, the results will prove the effort well worth while. For those influenced by this training will carry the light of the glorious sunshine of the gospel throughout our Southland.

In this work a solemn charge has been committed to the church. God grant that they may not grow weary in well doing, but be faithful to that charge. We feel if this department will be placed clearly before the whole church and earnest prayers go up in behalf of this work that to many who now sit in shadow of death the true light will shine.

J. T. ARTER.

I received a letter from Mr. J. N. Cotton, principal of our Canton Bend mission, explaining why he had not sent a report from his field. I shall copy a paragraph from this letter: "Mrs. Cotton and the children are away for the summer. They are now at Knoxville. It became necessary for Ella to be treated by a competent physician. She was in a hospital ten or twelve days. She goes to Kentucky for two or three months. We hope she may fully be restored by that time."

We are very sorry to hear of the illness of Mrs. Cotton. She is well known by the readers of our church papers, as she has written a number of excellent articles telling about the work in the Black Belt. She and her husband have done a great work at Canton Bend. We hope that she will be able to return to her home and work in the fall perfectly restored to health.

From these letters a few glimpses can be obtained of what a few men and women who have been trained at Knoxville College are doing. Do not put these letters aside with one hasty reading. Take them up one by one and see in the story told the answer to your many questions about the people in the missions. Nothing of self is related, yet any one can see in every letter self-denial and self-sacrifice in order to lift others into the light.

In so many places they are still waiting. Why? Because the Lord's money has been kept wrapped up in the napkins of the Lord's people. If the members of the United Presbyterian church could see the results as I saw them in the missions over which our students are placed, the money would be sent to these waiting ones, and the light of truth would be in their hearts before the close of this year.

The good results do not stop with the missions; they are far reaching in their effects. A paragraph from the letter written by our worthy President to the Endeavorers at Baltimore most fittingly applies to the work our church is doing in the South: "To make better citizens, to lift up the standard of American manhood and womanhood is to do the greatest service to the country. The stability of this government depends upon the individual character of its citizenship. No more important work can be done, important to the cause of Christianity as well as to our national life and greatness."

Southland Missions that have Sprung from Knoxville College.

By Rev. Ralph W. McGranahan, D. D., Knoxville College.

Almost interesting bit of history is the story of the development of the "Off-shoots" of Knoxville College in Tennessee and Alabama. They were started in an earnest effort to meet an immediate need and have grown far beyond the expectations of those who planted them.

One of the early problems of the workers in Knoxville College was where the young men and women trained in the college could be used to the greatest profit to their own people and the church. A visit of Miss Eliza B. Wallace to the heart of the Black Belt in Wilcox Co., Alabama, led to the opening of a school at Miller's Ferry that differed but little from the public schools except that it had a thoroughly competent and consecrated teacher, and lasted for nine months in the year instead of two. A Sabbath-school was organized and practical missionary work done from house to house. Soon the secular and religious work of the teacher blended and, almost before those who had started it were aware of the fact, a vigorous and promising mission was on their hands. The old log school-house in which the work began had to be exchanged for a commodious one adapted to the needs, the force of workers multiplied, a regular preacher secured and a church organization provided for.

Judge William Henderson, on whose plantation the mission was established, was from the beginning a most valuable friend. The story of the burning of the mission building, the tracing out of the criminal who set it on fire, his attempt on the life of Judge Henderson, the heroic work of the community in rebuilding the much loved mission—all this is too long to be told in the limited space of this article.

With Miller's Ferry as a starting point, the missions in Alabama spread until they now number six. The wholesome influence of the missions, transforming whole communities, was recognized by both white and black. The colored people in every community wanted a mission that they might have advantages similar to their neighbors. The planters saw that if they would retain their best tenants, better educational advantages must be given them. The result is, there is not a community perhaps in acquaintance distance of our mission field that has not petitioned through both races for the opening of a school. Not nearly all the pressing invitations could be accepted.

The Alabama stations are all in Wilcox County, situated in the lower section of the state, 130 miles from the gulf. Wilcox County is in the midst of what is so widely known as the "Black Belt," so called, not as is generally supposed on account of its colored population, but designating that large section of country extending northeast from the lower Mississippi and characterized by a rich, black soil. The black soil, however, invited the large planter with his hordes of slaves, and thus the black-soil country became the black man's country, and it is thus in more senses than one the "Black Belt." The county contains a population of 35,631, of which 28,652 are colored.

Before the opening of our schools in this densely populated region the conditions were as deplorable as might be expected in the very heart of Africa. Indeed, superstitious and heathenish practices were found that had suffered little change in their transplanting to America. This was the result of their entire lack of intelligent leadership or proper instruction. The immoralities common in

the community were such that cannot even be hinted at here. The preachers were not merely blind leaders of the blind but corrupt teachers with a willing following. The standard set by the missions when church members were disciplined and suspended for immorality was something entirely new to them, but hearts touched by the Spirit responded and the result is a most wonderful transforming of the communities thus touched. The results of the work can never be tabulated with figures telling the number of church members, graduates of our schools, property owned by those inspired to build homes for themselves, etc.; for the real work has been the magnificent uplift to entire communities and inspiration to hundreds who have directly and indirectly felt the influence of the godly leaders who have been among them.

The Alabama missions are in the heart of some of the most stirring scenes of ante-bellum days. The landing on the Alabama river between Miller's Ferry and Prairie was one of the most important slave marts in the South. It was far enough inland to escape detection from the government officials and large number directly from Africa were smuggled through to this point, and those stolen from other points were brought here to be put on the market. Men still living can tell tales that will chill the blood. If the oaks and elms that skirt the river had tongues what tales they could tell! Parents and children were separated ruthlessly and all the cruel inventions of the awful institution were in startling evidence. The old landing was in those days quite a populous town, known as Prairie Bluff, and only missed by one vote being chosen over Montgomery as the capital of the state.

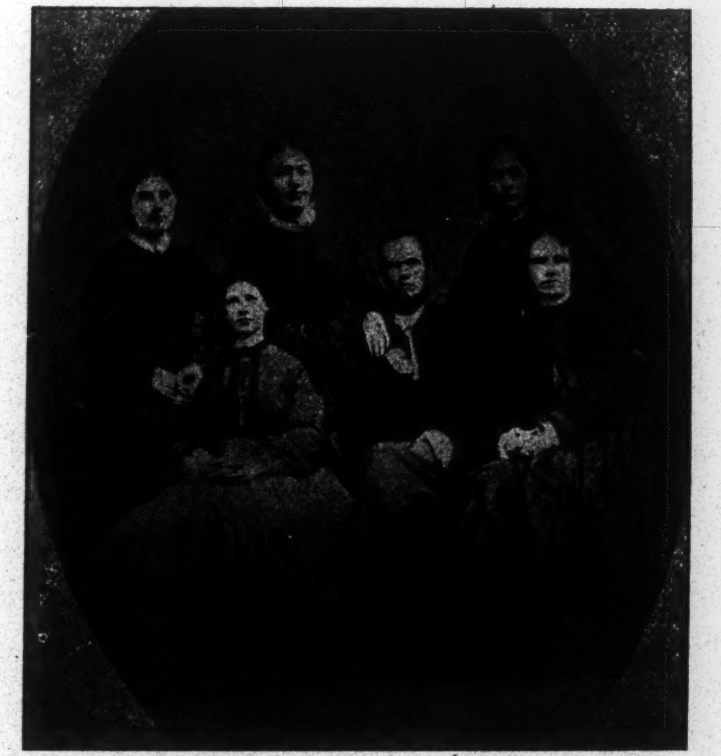
The missions in Tennessee that sprung from Knoxville College began with Athens. The late Rev. J. L. Cook had a burning desire that when he completed his preparation for the ministry he might be sent to his home town where as a ragged orphan boy he had grown up without anybody paying much attention to him. He prevailed on the Board to allow him to open up the work at that point. The influence of the mission has been very marked. There are perhaps few communities in the entire South where the colored people enjoy greater advantages or are held in such high esteem. Later, Bristol, Cleveland and Riceville stations were opened up and each has a flourishing work.

Thus, just as naturally as the seed germinates and sends forth the stalk that later bears the fruitage, so from Knoxville College these ten mission stations sprung up and now flourish to the glory of Christ and His church. Their working force numbers 54, almost all of whom have been trained in the parent institution. The Knoxville College Summer Bible-school is a Mecca where these workers assemble for two weeks each year and thus they keep fresh the ties that bind them to their alma mater and enjoy the great privilege of Bible study under the most favorable conditions.

The religious and educational work in all the missions are most closely united. The Bible is a daily text book in all the missions. Simply to educate is not enough, and in all the work a large place is given to religious instruction. To train the children for Christ is the primary aim of the mission work and to that end everything is made to bend. As almost all the colored people are identified with either the Baptist or Methodist churches, effort is not put forth to take them from their own church, but to make them intelligent and useful Christians, and thus it comes that in every place where our work has gone the sister churches in the place have received incalculable benefit.

The industrial work in the missions is an exceedingly interesting feature. This is the special department that the Women's Board have taken up as their part. Everything that looks in the direction of the building of good homes is considered of vital importance in the mission work,

MISS ELIZA B. WALLACE,
Lady Principal of Knoxville College, 1877-1897.



Mrs. Ada McKee. Miss Jennie Huddleson. Miss Mollie Huddleson.
Miss Nannie McKee. J. G. McKee. Miss Aggie Wallace.
GROUP OF TEACHERS IN THE "McKEE SCHOOL,"
AT NASHVILLE, ABOUT 1865.

WE shall search the history of philanthropic and missionary effort in vain for a parallel to the response which the Christian men and women of the nation gave to the cry for help that went up from the Southern Macedonia immediately after the war. Men and women and money poured into the Southern States, so that of a truth might it be said that a school-house was planted upon every spot where a slave auction block had stood. And the splendid Christian sentiment which grasped the practical and pressing need of the moment, and planted these schools of learning in all the Southern States, has sustained them with lavish expenditure of personal service and money for more than a quarter of a century, so that today they represent a greater outlay than that which is contributed for the support of educational and evangelical work in any other quarter of the globe. It is impossible to estimate the value of this work upon the future of the negro race in this country, because it has made any future possible. Without it all the dark forebodings of those who "see through a glass darkly" would have been possible. The church and the schoolhouse have made the future of the negro race identical with that of every other race element of our population. . . . . The future of the negro race depends more upon the negro himself than upon any other agency. He was brought to this country to serve a purpose, and he will serve it, in the time and the manner which God designed long ago, before the corner-stones of the greatest republic of all times were laid broad and deep in the greatest religious, civil, and political liberty for the individual consistent with the publit good. When the negro has changed his condition, as he is doing, from one of ignorance and poverty to one of general intelligence and wealth, his color will cut a much smaller figure than it has done in the past, in affecting him in all directions in his manhood and his citizenship.—Booker T. Washington on "The Future of the American Negro." From Missionary Review.

In the schools the girls are trained in sewing, cooking, and everything that will help to make model homes. In many of the places the boys are given training in several industries that enable them to earn some money while they are learning a useful trade.

In one our of cemeteries there is a little gravestone that tells a story of the brightest side of the experiences of slavery days. It bears the honored name of a well known family and among the stones that mark the resting places of members of the family is one that love placed over the grave of one of the slaves buried in the family lot with this beautiful inscription: "Born a slave, died the child of a King." To make those committed to our care the children of the King is the duty and high privilege of the missions in the Southland.

Some Needs of our Freedmen's Work

By Mrs. R. A. Elliott, Freedmen's Secretary, Pittsburg, Pa.

In the Freedmen's number of our Women's Missionary Magazine we desire to present some of the needs in this department of of our work for this year.

We wish to call the attention of societies to the Freedmen's mission directory to be found in the Magazine, and to remind them that this is the time of year to send donations of clothing to our missions. As several changes have been made, please use the new directory and carefully follow the new directions there given. These donations have proved very helpful in the past and we ask for a liberal response this year; as the schools are now opening, clothing for children, both boys and girls, is much needed. Be sure the articles sent are good and serviceable. New material is always useful for the sewing departments. As shown by the directory, donations of clothing are not needed at all of our missions, but Arlington, Ala. and Athens, Tenn. would be glad to receive donations of bed clothing, such as quilts, comforts and sheets for use in the teachers' homes.

The girls' dormitory built at Prairie last year is not entirely furnished. Some rooms have been provided for by societies, but not all. $25.00 will furnish a room accommodating four girls. Are there not some individuals or societies that will provide for the furnishing of a room? This should appeal to our Young Women's societies, as it is a means by which young girls are especially benefitted and enabled to become useful young women. The Freedmen's Secretary will be glad to hear from all who are willing to assist in any way.

The work among the Freedmen under the care of the Women's General Missionary Society is mainly along industrial lines. We have established a sewing department at each of the fifteen mission stations under the care of our church. Good work has been done and much progress made by the pupils, as shown in the exhibit of their work at the Albany Convention. Many of those taught in our schools are able, not only to make their own clothing, but to sew for others, and thus a new field of employment is opened for them.

Another line of work is the department of Domestic Science. The knowledge of cooking is sadly lacking among our dusky sisters, and much needed by them. Four cooking departments have been maintained with encouraging results and several new ones are to be opened this year; so we need more money to provide for the salaries of these additional teachers. Are there not societies that would be willing to pledge the salary of a teacher for one month at least, or

Presbyterials that would assume the salary for the school year of nine months?

By referring to the report of last year I think many will be surprised to find how little was contributed directly for these salaries and yet it is one of our special departments of work. Beside the support of the industrial teachers we support the matrons of the dormitories and we have the salaries of two additional matrons to be provided for this year. And we also have the support of a Bible reader at Knoxville and the superintendent of our Mission Farm at Prarie, Ala.

We trust as you enter upon the work for the fall and winter that you may do so with renewed energy and zeal; that you will remember these needs of our Freedmen's work, giving not less to any of the other departments, but more liberally for the support of this department of our work.

Study for the Month.

OCTOBER—FREEDMEN'S MISSIONS.

1. The Origin of Freedmen's Missions.
2. The work as conducted in the schools under the control of representatives from the North.
3. The work in the missions established by these schools.
4. Are the Freedmen in our missions advancing toward self-support?

HELPS.

LEAFLETS.—Freedmen Questions and Answers, 2c; Historical Sketch of Freedmen's Missions under the care of W. G. M. S., 2c; The Silhouette, 2c; Our Duty to the Negro, 2c; Home Influences Among Colored People, 2c; How Sarah Margaret was—Took, 2c; The Boy who Wanted to Change his Skin, 1c. Send to Miss Elizabeth Caughey, Otto, Pa.

The Annual Report of the Secretary of Freedmen's Mission, under the care of Women's General Missionary Society, is given in the Women's Missionary Magazine for August.

The Annual Report of the Board of Freedmen's Missions (the parent Board) can be secured from the Secretary, Dr. J. W. Witherspoon, 1703 Buena Vista St., Allegheny, Pa. It is also in the Minutes of the General Assembly.

BOOKS.—"Historical Sketch of the Freedmen's Missions of the United Presbyterian Church" is a brief history of this work since its beginning in 1862 to 1904. It is from the printing department at Knoxville College. The little book contains about 100 pages and is sold for 50 cents. Send to Dr. R. W. McGranahan, Knoxville College, Knoxville, Tenn.

"Working with the Hands," by Booker T. Washington, is the latest book on Freedmen's Mission—published during the past year. It is of particular interest in view of the industrial education developing in our own missions in the South. Mr. Washington explains in detail how Tuskegee has been built. Price $1.50. It will be found in all public libraries.

We feel very hopeful for the negro race, and for our missions among them, when we see what Tuskegee has accomplished and know of the brave start Knoxville has made in the last two years in industrial training; also that some other mission stations have done good work in this way.

Prayer Calendar for October

Edited By MISS MARGARET McLAUGHREY

"Out of my selfish self O lift me up!
To live for others and in living so
To bear a blessing wheresoe'er I go;
To give the sunshine and the clouds conceal
Or let them but the silver sides reveal."

October 1-7

Pray for Our Mission in Zagazik, Egypt.

SABBATH—That the gospel may be preached to all people in the district.

MONDAY—That those who have professed Christ may be kept in the faith.

TUESDAY—For a blessing on the Harem work and that the number of Harem workers may be increased.

WEDNESDAY—For the Boys' Schools.

THURSDAY—For the Girls' Schools.

FRIDAY—That the Moslems may be brought to Christ.

SATURDAY—For the work in Hahia.

From the rising of the sun unto the going down of the same Jehovah's name is to be praised.—Psalm 113:3.

October 8-14

Pray for our Mission in Tanta, Egypt.

SABBATH—That the missionaries may be able to give all their time to the ministry.

MONDAY—That efficient helpers may be raised up for all the secular work.

TUESDAY—For the native pastors.

WEDNESDAY—That God's grace may be given abundantly to all who have come out from heathenism.

THURSDAY—That the medical work and the hospital may be blessed to the converting of many souls.

FRIDAY—For the educational work.

SATURDAY—For work in the Harem.

Which of these three, thinketh thou, proved neighbor to him that fell among robbers? And he said He that showed mercy unto him.—Luke 10:36, 37.

October 15-21

Pray for our Mission in Benha, Egypt.

SABBATH—That the mission force might be increased.

MONDAY—That native workers may be trained.

TUESDAY—That the opposing forces may be quelled.

WEDNESDAY—That the Sabbath-schools may be blessed in bringing many children to the Saviour.

THURSDAY—For God's blessing on the day schools.

FRIDAY—For the Benha Dispensary.

SATURDAY—That the Harem workers may be faithful.

In love of the brethren be tenderly affectioned one to another; in honor preferring one another.—Romans 12:10.

October 22-28.

Pray for the Missionary Enterprise.

SABBATH—That the church at home may give itself more resolutely to prayer for missions.

MONDAY—That its faith may be strengthened.

TUESDAY—That it may grow less worldly and more Christ-like.

WEDNESDAY—For greater liberality.

THURSDAY—For a growing consciousness that at least the tithe belongs to God.

FRIDAY—For our Foreign Mission secretaries.

SATURDAY—For all young people who are preparing to become missionaries.

Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.—John 14:12.

October 29-31

Pray for Missions.

SABBATH—That many missionaries may be sent out.

MONDAY—That medical missionaries may be sent to all the fields.

TUESDAY—That God will take the new missionaries to their respective fields and bless them to the conversion of many souls.

Jehovah reigneth; let the earth rejoice.—Psalm 97:1.

Notes From the Field Secretary.

LeClaire Presbyterial.

One must get up betimes when travelling north or south or in the middle West. The stars were still shining when the inexorable cabman summoned me for the "wee sma' hour" train and 6 p. m. of that day found me just 100 miles from home and Andrew, our destination, eight miles distant. We were comfortably stowed away in carriages and I soon forgot the weary day in the "terrestrial glory" above me. As we drove the fresh evening breeze, fragrant with clover and wild flowers, recalled pleasant childhood memories. There were all the varied, restful tints of green on the stretches of waving grain, in the rustling corn, and in the little groups of trees which dotted the prairie. Through the open doors of the farm houses we could see the tables spread for the evening meal. Everything bespoke the thrift and generosity for which Iowa's sons are noted. In painful contrast the picture of famine stricken India came before me —the sad hopeless faces of her women sinking, fainting, dying under the burden of sin. *Who maketh us to differ?* Has not the Lord singularly blest us that we may be doubly blest in sending the Bread of Life to "these little ones?"

As we drove on through the deepening shadows, the robins called a cheery good night. Occasionally we could hear the reassuring note of the mother-bird as she hovered over her little brood, and from the "infinite meadows of Heaven" we know the infinite love of the Father was overshadowing us.

Supper was awaiting us at Andrew, a foretaste of the good things that were lavished upon us the following day. It was regretted that these loving, careful Marthas were not able to enjoy the spiritual feast that morning. An unalterable law should govern the bill of fare at every Presbyterial, and this might apply equally well to those who cordially invite the delegates to bring their lunch with them. Either extreme should be avoided.

"We had a good Convention." I heard this on every side. I felt it in the glowing faces and warm hand-clasp of the women. Stanwood is the home of four of our student volunteers from Monmouth College, thus quickening and deepening the missionary life of this Presbytery. May God bless them in the new relation they will bear to those across the seas.

A delightful afternoon was spent in the home of Mrs. D. L. McNary, of Rock Island. The women from this society and a goodly number from Davenport and Moline were present. These tri-city societies can concentrate their forces at an hour's notice and a spirit of sympathy and cordiality is manifest. An hour was spent in the new manse at Moline, a model of artistic convenience, and we fully concur with those who claim that it is the most complete parsonage ever erected by our Women's Board.

Monmouth Presbyterial.

Three vacancies on our program confronted us just two days before Convention. Mrs. W. T. Campbell came to the rescue and presided during the Question Hour, to the profit and satisfaction of all. Rev. J. A. Burnett, pastor of First Church Monmouth, kindly consented to give the closing address in place of Mrs. E. M. Hill, of Pittsburg, whose sickness prevented her coming. When the situation was explained to him he gallantly assured us that he considered it an honor to act as Mrs Hill's substitute. He spoke in glowing terms of our Women's Board, explaining the different departments of work in a manner that bespoke intelligent interest.

J. Campbell White's unexpected appearance was thoroughly appreciated. No one could listen unmoved as he pleaded for the cause of missions in home and foreign fields. After the Convention closed those who were waiting for the late train gathered for prayer and conference led by Mr. White.

Junior missionary societies are sadly lacking in this Presbytery. Although our first Junior mission band was organized in Monmouth, we will hope for better things under the earnest, efficient leadership of our Junior superintendent.

Three more life memberships were secured at this Convention for Indian Juniors. This makes six in all. These children of the forest will be made special subjects of prayer, I trust, in all Junior circles.

MRS. JEANETTE C. ALTER,
Monmouth, Ill.

Editorial.

Degradation and evil is not a question of race. Blindness and sin are not peculiar to the negro. All peoples who remain in darkness do the deeds of darkness.

Under the shadows of the cathedrals of ancient Italy there cluster thousands of miserable people without hope in the world.

Brilliant Paris has its city of low down people within its environs, and Paris was founded two thousand years ago.

England has her "bitter cry" of tens of thousands who can not read, and who live in degradation equal to that of the negro o the United States.

Thus the foremost peoples of the earth have with them great multitudes in pitiable life. The great residuum of negro ignorance, sin and misery is but another illustration that unsaved souls everywhere need to be saved, and that only the gospel of Christ is the power of God unto salvation. The religious progress of the negro in forty years from slavery shows what can be done. The irreligious condition of millions shows what awaits to be done.

A. F. BEARD, D. D., *in Missionary Review.*

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29.

Every opportunity for doing good, plus a possibility of doing it, makes a responsibility to the Christian. We are stewards of time, strength, money, and all things held in trust. A call for help in Christian enterprises is not therefore begging, but is the offer of a privilege of having a share in our Lord's work.—A. T. PIERSON.

In the largest and truest sense there is no "Negro problem", any more than there is an "Anglo Saxon problem". The only problem which faces any pastor, patriot or parish, is the "human problem". And it is all capable of being resolved into simple terms which apply equally to every race and condition.—C. M. SHELDON.

Notice of the death of Mrs. J. D. Barr, wife of Rev. J. D. Barr, of India mission, has appeared in the Magazine. It is our desire and plan to have some of her life and work prepared for our columns. With the assistance of those who knew her best, we hope to have it appear in January number of our Magazine.

Many subscriptions to the Women's Missionary Magazine expire during July and August. Your prompt renewal and a new name accompanying it will help the work to which the Magazine committee devote their time and energy, and we trust be of value to you.

NOTICE

The programs outlined for the missionary societies, including the United Study of Missions, for 1906 will appear in the *November number of the Women's Missionary Magazine.*

The story of Sit Hanoona, an Egyptian

woman, will appear in our next number.

Important Announcement.

A year's subscription to the Women's Missionary Magazine will be given to any Magazine agent sending *ten or more new* subscriptions to the Magazine. It is desired that this effort be made as early in the year as possible. We want to place the Magazine in 10,000 homes by January 1st, 1906.

"Historical sketch of the Freedmen's Mission of the United Presbyterian church from 1862-1904", contains information valuable for this mission study; also as a reference volume from year to year, it will be found useful. We recommend missionary societies to secure a copy before the supply is exhausted. The profits from the sale are used for Knoxville College. Write to Rev. R. W. McGranahan, Knoxville College, Knoxville, Tenn.

Freedmen's Missions.

Every part of the great world-wide mission field has its own peculiar interest and conditions. At the close of the war a dependent class of people, called Freedmen, were looking to the North for help. Our church was not slow to take an interest in this appeal. Our frontispiece is now a souvenir of our early experience in Freedmen's missions. Time was not misspent nor money wasted as we compare the first step, forty years ago, to the long strides, shown elsewhere in this number, of the progress in educational, religious and industrial missions.

We are grateful to those who have enabled the Magazine to give this number depicting the beginnings of these missions and some of the results. To Mrs. R. J. Love we are indebted for the excellent outlined program and providing material for the same. Dr. Robb gives a graphic introduction when he recalls the trying times of those early days. We obtained the loan of the "Miss Wallace and group of teachers" pictures from "Historical Sketch of Freedmen's Missions." Reference to this excellent help we have already given. Our missionaries testify that only has the work begun. The Women's Board have economically yet generously undertaken and carried forward a great work in which the industrial and educational features go hand in hand with the spiritual.

In the study of this subject it should be remembered that the moral and spiritual destitution referred to will not decline except as the leavening process of the Gospel of Jesus Christ is sent into their midst. We do not speak of them as more ignorant than those in other lands where our missionaries go, but a people existing as our near neighbors under extraordinary circumstances, for which we are more or less responsible, making such demands upon the North as no others do. The government cannot accomplish for them a spiritual uplift as does the church. The mind and hand may be trained, but to neglect the heart is to make sin and arrogance more determined.

We send this number forth with the assurance that the contributed articles from each representative in our fields will make this a valuable reference number.

Our Annual Report.

Each succeeding year the work of the Women's General Missionary Society, as directed through its department secretaries, yields its annual report. Each year the growth of work undertaken and plans projected give evidence of new increasing responsibilities. In no past year has better work been accomplished than that which our annual report of this year sets forth. To this report we refer all readers and students of the missionary operations of our church. In addition to the reports of the parent Board, this annual number is invaluable for reference. The purpose for which these reports are published is only accomplished by the multitude that read and interest themselves in them. The testimony of those improving the privilege given to acquaint themselves with the

work being done is to their invaluable benefit. Energies and time are not alone given to present such a volume as our August number to the church. Beneath and inter-twined in the elegant language employed to carry this great messenger of the work being done is the exquisite love and devotion of the women who faithfully perform their duty in their several departments. Not one secretary is lacking in the warm glow of her service, which will remain to shine through years of influence. It is not praise, it is worth mentioned, to thank each one of the host of faithful women who are publishing the tidings of salvation and helping to carry healing and joy to all people. The annual report is now on your table, at no small cost to the Women's General Missionary society. The benefits of such a year's work should tell many fold on the work of the coming year.

The Women's Missionary Magazine on its Nineteenth Year.

A Reminiscence.

I am the daughter of the Women's General Missionary Society. Unlike another child, and unnatural to the human family, when I came into existence I was immediately placed upon my own resources. Given into the care of five good women I at once found my way into the missionary world. My only means of support was the prayers and good will of those who believed I had a purpose in coming into existence, and their loan of *sixty cents*—the sum fixed as necessary to pay my way. This same (sixty cents) I was expected to refund in monthly payments.

I shall never forget my first year's experience. How timid I was to venture into missionary circles and meet more pretentious and well endowed missionary journals! If it had not been for the self-denying efforts of my five good advisors, who carried my welfare in their hearts whether waking or sleeping (I know this to be true for I have heard their concern forme discussed countless times), I would have fared badly. I have never had a room of my own during all these years. I am not complaining; I have had the most tender care as I went from one home to another of my advising friends. Yet I have felt the neglect in comparison with my associates, some of whom own offices that have made me restless, and I know they have not been more economical than I have been. I suppose the "good Scotch Irish stock" of my people was considered as good enough capital for my welfare and assurance of my success. Of course the loan of the sixty cents seemed a good deal to some to meet my expense. Other children have come into our home. The Junior, the Literature and the stately Thank-offering, are all daughters of our missionary family. I am humbly grateful for my early birth, since I have had the opportunity to introduce these lovely and attractive sisters to the church. Perhaps in no other way could they have found their place in the world so successfully as through my careful service for them. They are worthy daughters of our women's missionary enterprise.

I have had a most interesting experience. For years I have kept a strict account of the number of homes I enter, whose inmates are members of the United Presbyterisn Church. I seem unable to get above *sixty-five hundred*. "Enough to flatter some periodicals of my age", you say. Yes, but I recall just now having this year sent out a statement that there are *Twenty-five thousand two hundred and thirty-six* women and young women enrolled as members of our auxiliary societies under the control of the Women's General Missionary Society. I am sure all of this great number can read, and do read something every day. How it occurs that only one in four have use for me, and the remaining three-fourths can get along without me, is of more concern to me than the compliments I receive from the smaller number.

In company with a Magazine agent, I

have met many of these people, and find there is also a difference in agents for a missionary magazine. As with any other aggressive Christian enterprises, some know how to meet the people and present a cause; others in a perfunctory manner have the same speech for every person. Oh! how tired I have grown when rolled and handled, and fumbled over by some one who did not care for my mission. The woman by whom I love to have my cause presented is one who looks into my face, turns over my pages, and talks about my claims with words that have a soul in them; and, almost without exception, I have had a name added to my list after her cordial, honest, talk of my worth and place in the study of our missions.

I could, if I were so disposed to tell tales, give you some very amusing experiences about some of the women in the United Presbyterian Church who, for example, have said they "could get along without me;" that I "was an unnecessary expense;" and in reply to my friends' solicitation, would perhaps answer that "the weekly church paper contains all we need to know."

Once in a while the time comes when these good people wish to enquire about our mission fields. A paper thereon must perhaps be prepared, or a question pertaining thereto answered. They have heard that the necessary information has been given in the WOMEN'S MISSIONARY MAGAZINE, which they borrow. Or even more embarrassing than the search for such knowledge is the effort to locate a missionary who perhaps is being entertained (by request) in their homes; and I have seen their embarrassment as they asked for a loan of me from a neighbor and felt them groping their way through Egypt or India, or the home news, to locate their guest or find something to talk about on the subject of missions.

I make an average of about 6500 calls a month into the homes of the United Presbyterian women, and I know this to be a fact, that in no home where I am made welcome, and where I am made a companion with the family, not once have I heard it said "You cost too much." The emphasis to the contrary has rather been placed, when making comparison with the cost of secular reading they have more than once said: "You are very reasonable *at five cents a month* coming to many from great distance, at your own expense." The little piece of money, considered of small value now even by children, ought not to look so large when expended for *one copy of my Magazine.*

Few of my most intimate friends have any idea what my publication represents in time, anxiety and labor. No one of my five advisory friends would wish me to feel that I am a burden to them or allow me to relate how thoroughly my garments, their quality, and their influence, must be thought of, and how often prayed over, before I am ready for my journey. In my exchanges with other periodicals I have heard of, and have seen the experiment of giving their missionary magazines below cost, the only argument given being that more people could take them. If people spent their secular money *as carefully* as they do their missionary money, I might have some favorable impressions from this plea. It is really not the *price*; it is the *indifference*,—many could afford to take a dozen copies rather than embarrass the work of a self supporting enterprise.

As I have lain upon the table of a friendly "exchange" and heard the discussion of a larger circulation and the difficulty of making ends meet on the small margins that Christian literature is often given to the church, my face has burned with indignation. Our own work has been referred to as very successful management in not only avoiding debt, but accumulating a surplus we hope to use for our improvement; but I have not told them at what strict economy this was done. I am afraid sometimes it might be suggested to spend more on myself now. But I have seen what they called a

"deficit," prepared after the experiment of lowering the price of a publication to suit new subscribers and carried to their annual meetings, where, I am told, much valuable time was taken to explain its existence and to provide for its future.

We have no department called "deficit" in our women's work, and we trust nothing will ever bring it into being. No reflection is cast upon those interested in my welfare and who have supported me all these years when the larger number must be appealed to for their indifference. I am persuaded that few there are of this number who neglect me because of the cost. There are more than we like to estimate who are simply indifferent. To overcome this we must go further back than appeals to women. There is a lack of support given by the church, not only to the Women's Missionary Magazine, but to other Christian literature, and until such magazines and literature have public espousal, aside and beyond women's meetings, we must continue to strive to overcome the indifference on which we have made so much stress.

My mission, I conceive, is to carry the glad news of the missionary operations of our church and not of the women's work alone. Nor am I limited to the work of our own denomination. Greater and better work can be done. We are not in this world to save ourselves, but to be spent for the welfare of the Kingdom, and a few should not have to do what the greater number can accomplish.

Rejoice with me as the first born of the Women's General Missionary Society, in what has been committed to my care. Help me to enlarge and increase by your own and your neighbors' subscriptions.

Yours to serve,

ELDEST DAUGHTER

W. G. M. S.

DEAR READERS—May this message from the Womens Missionary Magazine "eldest daughter" of the missionary operations of our General Society, be welcomed by all. Each one contributing the small sum of sixty cents per year makes it possible to come in contact with those who have given all to the Master's work. The Committee chosen by the General Society to publish a missionary periodical, are dependent upon those interested and informed to prepare valuable papers for our mission study, and also upon those in the forefront for messages from the field; and no less are they dependent upon and grateful to those who gather in the subscriptions from year to year, thus making the publication of such a periodical possible.

The Women's Missionary Magazine is the only periodical in our church devoting its columns exclusively to missions, the only one to be preserved with special regard to the missionary operations of our church. All this is being done without outlay, except for the mechanical and necessary contingent expense.

With a notable and steady increase in our subscription we trust that we may be enabled to furnish a more interesting and valuable periodical. Help us to make this year the best year of our work.

Gratefully

THE MAGAZINE COMMITTEE.

Summer School of Missions and Methods.

The Summer School of Missions and Methods of the Central West was held at Winona Lake, Ind., July 11 to July 17. The session opened with devotions each morning at 8:45. The hour for the United Study Course, 9 to 10 o'clock, was led by Mrs. W. A. Montgomery, taking a chapter each morning. Having one leader for all the studies made the same uniform and complete. Although it is to be regreted that the attendence was not larger, the smaller number more closely resembled the ideal mission study class, in the freedom and informality of questions and information from the members.

The next hour, 10 to 11 o'clock, was the Methods Section, each day taking up different topics. One day the talks were on Missionary Literature; another on

Children's Work; another on the Missionary Meeting, The Missionary Offering and Young People's Work. Each was divided into different sub-topics and given by ladies from different denominations and from different parts of the country.

The last hour of the morning, 11:15 to 12 o'clock, was occupied by missionary addresses. Dr. Zeweiner, of Arabia, the best informed man in that country, pleaded for that neglected part of the world. They incidentally referred to the Nile Mission Press as being of immense value to missions in Arabia. Mrs. Bernent and Mrs. Lingle told of the needs of China. Their plea was especially touching, inasmuch as it was learned that both of these ladies lost their husbands during the Boxer uprising. Miss Clerk, of Rhodesia, Africa; Miss Logan, of Ruk, Nicromsia, and Dr. Emma Ernsberger, Korea, were other interesting speakers. J. Campbell White, gave the missionary address on Friday.

At 5 o'clock the Round Table met. This was probably the most practical time of the day. The morning session was discussed, questions asked, plans of different denominations and church exchanged. While perfectly informal, every minute of time was occupied and the talks direct to the point.

The Summer School of the Central West was a decided success. And it will be held next year, time and plan to be announced later. It probably will be at Winona Lake. The facilities there are excellent, as well as other attractions, if one wishes more. There are reductions in railroad rates to Winona from all over the United States. F. B. D.

BOOK-SHELF.

CHRISTUS LIBERATOR, AN OUTLINE STUDY OF AFRICA. By Miss Ellen C. Parsons.

The fifth volume in the United Study of Missions Course is before the public, this last book being devoted to the consideration of Christian work in Africa, the subject which, it is designed, shall occupy the attention of missionary societies during 1906. Thus early is preparation made, so that such organizations may not be handicapped in the planning of their yearly programs.

Miss Ellen C. Parsons, the author of this new text-book, has long had experience in writing with regard to missionary matters, having acted efficiently as editor of Women's Work for Women, a useful missionary magazine. Her work in Christus Liberator seems to have been thoroughly and accurately carried out; and her practical knowledge as to what is needed in the way of literature by auxiliary societies has conduced to make her volume suited to its design, and, in consequence, helpful.

This hand-book for next year has an extended introduction by Sir Henry T. Johnston who, as an officer of that British Government which has done much to protect and favor Christian agencies in Africa, has had wide familiarity with conditions in the Dark Continent. This introductory chapter, which occupies almost fifty pages, deals with "the geography, races and history of Africa," and is valuable as a depository of facts to be acquired at the outset; though it is not itself, we are told, intended to form a distinct division of the year's study, but rather to be held for reference. The direct work begins on page fifty-two, in the chapter entitled "The Dark Continent," which is chiefly occupied in giving some account of the religions of Africa, aside from that introduced by Christian agencies and of the position there occupied by women; also in making reference to the progress of exploration and in narrating salient facts regarding the liquor traffic in that grand division and regarding the abolition of the slave-trade. In Chapter second, we enter upon a consideration of "The Nile Country, Abyssinia and North Africa," with the Christian missions there. The part that treats of Egypt cannot fail to be most interesting to us, as our denomination has been active in that teritory for more than fifty

years. Miss Parson's account of our mission there is most smypathetic and appreciative.

Chapter Three transports us to West Africa, and here we consider Sierra Leone, Liberia, the Gold Coast, Nigera, Cameroons and French West Africa.

East Africa next engages our interest in chapter Four. Madagascar is included in this division. With many other matters of interest, we shall here learn about the remarkable Uganda mission with its story full of contrasts.

Congo state and Central Africa occupy attention in chapter Five. The Congo Free State, Angola, Rhodesia, British Central Africa, are considered as the fields of Christian effort. The African Lakes Company, with its beneficent influence, is also touched upon.

Chapter Six is devoted to South Africa, a region upon which interest was specially focused a few years ago. Here we meet a strange mixture of people, some professedly civilized and some undeniably savage. With Kaffirs and Zulus we are made acquainted, and with mission work among them—work which we are at times forced to think is sadly needed also among certain of the inhabitants of South Africa who have gone there from lands nominally Christian.

At the conclusion of this chapter, the author summarizes "The Outlook of the Twentieth Century," showing where conflicts may be expected, in what may be found a solvent of these difficulties, and pointing, as encouragement in the battle, to the growing triumph of Christ's truth in the continent no longer wholly "Dark."

We think that next year's study will be most interesting and edifying. The very fact that obscurity and mystery have so long brooded over the recesses of Africa is a stimulus to research; while the land where Livingston died and Moffat labored and Hannington was martyred and where our own faithful missionaries still strive against the forces of evil, cannot, will not, should not, lack attraction for us. We trust that many societies will secure supplies of this text-book and will use it studiously.

A distinct, though necessarily a small, map, a copious index, a good bibliography, a few useful tabulations and some literary illustrations add to the helpful character of this outline study of Africa, that land to which, as to all the world, Christ is indeed the great Liberator. The lists of topics proposed for discussion, which formed a distinctive feature of previous volumes in the series, are omitted in the text-book under review. Possibly it has been found that the auxiliary societies made in their monthly programs but small use of such suggestions.

We are gratified to see that our own Women's Missionary Magazine is included in the list of leading missionary periodicals.

M. H. W.

Thank-offering.

A Thank-offering Message.

Previous to the Convention of the Women's General Missionary Society held at Washington, Pa., May 1888, there was no column found in the statistical reports of missionary societies for the Thank-offering. How is it in 1905? No society would think its annual report complete without the Thank-offering columns with its figures in full—figures that speak volumes for blessings upon the givers and for advance all along the line of women's work.

Each year many of the women of the

church are becoming more and more deeply interested in this beautiful form of giving to the Lord's cause, but the heart grows sad at thought of the many more who have never yet tasted of the real joy that comes from regular, systematic giving of Thank-offerings. Is there one who reads this message who has never given a Thank-offering to God? If so, let me plead with you to begin at once and *begin right* by giving a daily or weekly offering into a Thank-offering box? Is there one reader who waits until the close of the year and then gives an annual offering? If so, let me plead with you to begin *now* and give *a certain sum regularly* and see if you do not soon learn to *love* to give. Is there one reader who has never given over the regulation amount, $3.65, and yet is financially able to give five or ten or one hundred times that sum every year? If so, let me whisper to you, "If you wish to experience rich, soul blessings these coming months, give liberally of selves and gold at stated times into your Thank-offering box, and with each gift send up a true heart prayer for God's blessing upon it."

"Is there one who gives Thank-offerings, but gives them indifferently and carelessly, with no heart in it? *Be careful* lest such gifts is not laying up treasures on high; hence no blessings to the giver.

May God lead us all this year to a higher plane of giving gifts of gratitude to Him for the advancement of His cause on earth.

Yours trustfully,
MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Hints to the Wise.

Presbyterial Thank-offering Secretaries!—Get in touch at once with your congregational societies, either by visits or letters, and enthuse the members to do more and give more for our women's work this coming year than ever before.

Presidents of Junior and Senior Societies!—Read carefully and prayerfully the action taken at Albany Convention concerning the Thank-offering work and present it in full at the first meeting of your societies.

Thank-offering Committees and Congregational Secretaries!—Pray, plan, push the work of the Thank-offering *at once* in every home in your congregation.

Societies!—Decide at your first meeting when you will hold your "Ingathering"—in October or March—and put forth every effort to make it a great success.

All!—Don't wait a single day for the "new durable" Thank-offering boxes, which may not be ready for weeks (if at all), but send *at once* for the paste-board boxes already on hand, and don't forget to send the necessary postage with the order to 920 Penn Ave., Pittsburg, Pa.

Workers!—Read carefully the distribution of the Thank-offering by the Women's Board and try to imagine the indescribable help it gives to the Master's cause all along the line of our women's work.

Christian Women!—Study the urgent need at present in the mission fields of our church—Foreign, Home, Indian, Freedmen, Parsonage—and resolve to give a liberal contribution per *month* into the treasury of your own missionary society, and a generous offering per *day* or *week* into your "blessing boxes."

Helpers!—Supply yourselves well with good leaflets and pass them on to the interested and uninterested.

Annual Reports.

Everyone should read every word of every report of every secretary of every department of our women's work in the August number of the Women's Missionary Magazine and then seriously ask herself: *What hath the Lord for me to do these coming months to help make the reports far better for 1906.*

When the Lord answers, *as He certainly will if you listen and are willing to take heed, begin at once* to do your part in *pray-*

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er in *giving* and in *service* whenever the Lord calls you.

Read the Treasurer's report of the Presbyterial Thank-offering, and see whether or not your own Presbyterial advanced in amount given, this past year over previous years, or *receded*, and put *forth future efforts* for greater gifts.

Read the amount in the Treasurer's report of money wisely expended in carrying on the last year's work in the Thank-offering department, and then turn to the Thank-offering Secretary's report and read carefully for what the money was expended; and noting specially the small outlay for seed sowing, observe the rich harvest of gold and silver safely garnered in the Lord's treasury and watch in faith for "more to follow."

Expended for boxes, envelopes, literature and packing and mailing of Thank-offering supplies from April 1904 to April 1905, $716.12; supplies on hand and value, $200.

Cash received from sale of Scripture Services and prepaid postage and express on boxes, etc., $247.71.

By subtracting value of supplies on hand and cash received from the amount expended the actual expense of the year is shown to be the small sum of $248.41.

Seed	$ 248.41
Harvest	34,747.63
Thank-Offering, reported from Egypt	440.62
From India	157.18,
Making the grand total Thank-offering for 1904-1905 to be	35,344.43

Surely a rich harvest!

The "New Durable" Boxes.

OF COURSE every Thank-offering worker is anxious to learn news concerning the request made at the Albany Convention of durable boxes. (Read action taken as given in the June Magazine)

Efforts are being made to secure bids on all kinds of durable boxes that might be suitable for Thank-offering boxes, but as yet none have come in. When they do, the Women's Board will have to weigh carefully the question of expense for manufacturing the boxes, as well as the cost of shipping the same to societies and individuals, before any bid can be accepted. Much as we wish to have the desired boxes soon for distribution, if thought best to order them after securing bids, it will be several weeks before they can possibly be ready for shipping. Remember that manafacturers are busy men and usually take their time to fill special orders, especially if in comparison they be small.

Due notice will be given through the Magazine and church papers when boxes are on hands at 920 Penn Ave, Pittsburg, Pa. In the meantime save postage and work by withholding your orders for new boxes until the above notice is given, and oblige,

THANK-OFFERING SECRETARY.

Thank-Offering Supplies.

Senior and Junior Boxes free. Postage per doz. (with leaflet) 6 cents.

Senior and Junior Envelops free. Postage per dozen 1 cent. With leaflets 3 cents.

LEAFLETS

Our Thank-Offering, Fifteen Years' Review. Single copy 3 cents; per dozen 30 cents.

Thank-Offering Question Box Opened. Free. Postage per dozen 2 cents.

What a Child's Penny Did in Saving Souls. Postage per dozen 2 cents.

Condition of Women Under False Religions. Per copy 2 cents.

The Sin of Ingratitude. Per copy 2 cents; per dozen 15 cents

Gleanings on Giving—For Missionary Programs. Per copy 2 cents; per dozen 15 cents.

A SERIES OF THANK-OFFERING MESSAGES FREE.

1. Look! 2. What is Your Offering to Be? 3. Your Trust—What Will You Do With It? 4. How Much Do You Love the World? 5. Go You? 6. Opportunity. Postage 2 cents per dozen.

SCRIPTURE RESPONSIVE SERVICES.

1. God's Gift—Our Gratitude. (With Psalms in full). Per dozen 15 cents; per hundred 50 cents. Free to Mission Churches.

2. Songs of Thankgivings. (With Psalms in full). Per dozen 15 cents; per hundred 50 cents. Free to Mission Churches.

3. Worship in Thanksgiving. Per dozen 15 cents; per hundred 50 cents. Free to Mission Churches.

4. The Crown of Thanksgiving. (With Psalms in full). Per dozen 15 cents; per hundred 50.

5. A Service of Thanksgiving. (With Mission Facts). Per dozen 15 cents; per fifty 60 cents; hundred 90 cents.

EXERCISES FOR JUNIORS.

The Call of the Hours; The A B C Missions; The Master is Calling; Thank-Offering Recitations. Per dozen 8 cents; per fifty 25 cents; samples 5 cents.

Book of Recitations for Junior and Little Light Bearers. (64 pages). Per copy 10 cents.

Order of Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa.

Foreign News Budget.

EGYPT.

Cairo.

Mrs. Elizabeth Giffen tells of union prayer-meetings for a revival and of the intense heat:

During the month of May each Tuesday afternoon all the English speaking churches and societies in Cairo joined in a union prayer-meeting to pray for a revival in our midst and that this revival may begin in our own individual hearts. The meetings have been very well attended, and although this evening was very warm yet the place of meeting was well filled and all seemed deeply interested. The Egyptian churches here and there are being stirred up as never before and are praying for the revival. Several of the boys in our school have asked to be received into the church.

The past month has been intensely hot. The Egyptian Gazette of this evening says: 'The month which ends to-day has been the hottest May ever known in Cairo since climatic records were scientifically kept. 118° has been registered in the shade, while even yesterday the thermometer at Cairo registered from 99° to 105° in the shade. At Alexandria the weather has been by no means abnormally hot and on many days a delightful breeze has been blowing, while in Cairo at the same time the heat has been insupportable."

Dr. Finney arrived here this morning from Luxor and he says that the heat there has been intense. On last Saturday evening just as the sun went down there was a fearful wind and terrible dust storm and even at bedtime the air was still as hot as if from a furnace. One must experience these storms in order to have any idea of what they are like. They often last but for a few hours or a day, but sometimes they continue for three days.

The general health of the missionaries is good, though some of the children are beginning to droop and some who are to go home on furlough are glad on account of the children that they were able to get away so soon.

Some of us are longing for the cool breezes of Ramleh which we hope we may be able to appreciate fully after a few weeks.

Mrs. Margaret Watson writes of a growing interest among the Mohammedans:

As I am writing I hear the voice of a Mohammedan in an adjoining room—my husband's study—earnestly reading in the New Testament the gospel story. He has been coming for several months, night after night, in order to get an explanation of passages in the chapters he was reading. He commenced at Matthew and he has now finished Acts. Much of the truths contained in the gospels were a wonderful revelation to him, so different from anything he ever read before.

At first a friend of his came with him for several weeks until he was taken very ill with lung disease and had to go to the hospital. My husband visited him there and prayed with him. It evidently was the first Christian prayer he ever heard, but on account of the pressure of work he had not the opportunity of visiting him again before he died. His friend, although very reticent in regard to voicing his feeling, anxiously asked if there was hope of his deceased friend's salvation since he had not professed Christ before his death.

The light of Christianity is finding its way into the minds of many of the followers of the false prophet, and hopeless as the work among them seemed some years ago we find that there is now a spirit of inquiry among many and a willingness to listen to the truth, and to hear the able and evangelical addresses given by the converted Mohammedan, Makhail Mansur.

There is a good deal of work being done among the Mohammedans. Many of them have Bibles and other religious books and some books are especially written to enlighten them on subjects in which their and our religions differ, especially showing the necessity of the redemption wrought out for man by the death of Christ.

It is difficult for a Mohammedan to become a Christian, for it means persecution by friends, the giving up of home, family, friends, and even one's own life is in danger; but there have been examples even of the giving up of the dearest of homes, and the most loving of mothers—all for Christ.

The Sabbath audiences are very encouraging, large and attentive. May the Lord cause that His word may take root and bring forth fruit to His glory.

The Lord has again taken away another laborer and our hearts are sad. Two of our dear workers, Mrs. McClenahan and Miss Gibson, have been recently called to their reward and the work is in so much need of laborers. But the work is the Lord's and He makes no mistakes.

Miss Anna Y. Thompson writes reminiscently of the founder of Pressly Memorial Institute:

I felt so thankful when I read about the Sabbath conference which was held in Philadelphia recently. May the prayers offered there be answered for Egypt too, so that those who wish to do so may be able to keep God's holy day.

In the church papers of this week I read of the death of Mr. Pressly, of Monmouth, and it brought up memories of his life in that city, his visit at my father's house when I was at home years ago, of his saying that Assiout was the name of the dearest spot on earth to him. I remembered also much that our lamented Miss McKown told me about her visit to his house, and their talk together which resulted in his

giving so much money for the school for girls in Assiout, known now as Pressly Memorial Institute. May his efforts and prayers for the work still bring forth fruit to eternal life, so that although his life work is finished, what he helped so liberally may still go on by the hands of others

The older I grow the more I see difficulties in the way of having women's prayer-meetings. It is impossible in Cairo to get them out to any one place in a district, and Satan stirs up reasons why it is difficult to have the meetings in some houses. But we must not let discouragements hinder the work of God.

There is a good deal of feeling on the part of Mohammedans against our teaching, in the schools, the Christian books and religion. This week I asked a very pleasant old man why he had taken his daughter away and he said there was no way of teaching their religion in our school. His granddaughter, however, is one of our pupils.

Mrs. Dr. Harvey writes July 3rd:

The very hot weather and the vacation in the schools are two things which effect our church audiences very much; but the church in the Esbekieh quarter yesterday was fairly well filled. It was communion and there was an accession of eight—four young men from the boys' school, two sons of Rev. J. Krudenier, and two women. It is a pleasure to see the young give their lives to Christ.

The suoject for our Christian Endeavor meeting yesterday was "Our Natural Heritage." The meeting was led by Dr A. H. Hume, an Englishman, who has been one of the members for sever l years. He showed that he had studied the subject carefully and we all felt the benefit of it. Dr. Hume often speaks of the great benefit these meetings have been to him and we have reason to believe that they have been a help to many who attend

Miss Helen J. Ferrier writes newsily from Mansoura;

After a search of months we at last found a Bible woman to take the place of the one who left us last July She is a girl from the Cairo boarding school, a thorough Christian and much interested in her new work. We feel as though God had rewarded our long wait by sending us a good worker. She and our other Bible women have all the work they can do, and many other homes are open to us which would furnish enough work for a third Bible woman.

Our schools are not so full now as they were two months ago. This is partly due to the increasing heat and partly to sickness Many have colds and not a few small-pox. A former pupil and teacher of our school died with the dread disease yesterday. She was a lovely girl and her death has made us very sad. Quite a number of other deaths have occurred. Last week we had all the pupils and teachers vaccinated. The Egyptian has little idea of precaution at such a time. For instance, while Rev. and Mrs Sowash were visiting us on their way from the Sudan for America, quite a number of the Egyptian friends spent an evening with us. Mr. Sowash was located here before going to Khartoum. In the course of the evening I happened to remember that the child of one of the colporteurs had been ill. I said, "How is your little girl now?" "Oh, she is very sick; she has the small-pox," was his reply Imagine our consternation! After the guests left we lost no time in getting hands washed and room well aired. We went further still and were most of us vaccinated later, as the disease is all about us. We cannot be too careful.

Our hearts have been so sad over Miss Gibson's death. Hers was one of the most beautifully unselfish lives I have ever known. She sought not worldly honor, was deeply spiritual and the brave way in which she met death was wonderful. Surely she has won a rich reward and her works do follow her.

Rev. and Mrs. Coventry have been in Ramleh some time now as Mr. Coventry is on the Ramleh Committee and is overseeing some needed repairs before the missionaries begin to go there for their vacation. We expect them back soon.

One of our best teachers was married in our church over a week ago. She will be greatly missed in the school, as she was very faithful and an untiring worker. The ceremony lasted over an hour and the audience was attentive and patient throughout. Wedding ceremonies are conducted on the same idea as everything else in Egypt, i. e, to be well done they must be long drawn out. In fact the longer it takes to do it the better they consider it.

Mrs. M. R. Hart writes from Zagazig telling of a generous act. It is to be hoped that the burying-ground may be soon secured.

It has been exceptionally hot and exhausting this summer. Owing to peculiar circumstances and certain difficulties in our place, we have always kept our girls school open until the last of July and the boys' school keeps open the year round, with a change of teachers; but I hope that before many years our work will be on such a footing that we can take two month's vacation. In our station we are now anxiously engaged in trying to secure a small piece of ground for a Protestant burying-ground. It is very much needed, and it is now four years since our first effort was made in this direction. Knowing that there would be some expense connected with the purchase and also that the wall must be built around it, I secured a small box and marked it for the cemetery fund, in the hope that from time to time something might collect to help when a purchase would be realized.

Last winter the Lord put it into my heart to write to one of our young men, who was a poor boy and had his start with us, but who is now a trustworthy young man in a responsible position and getting a pretty good salary. I wrote to him telling of our need for this purpose. He replied directly sending us five English pounds. This I considered a very liberal gift, and knowing the circumstances connected with much of this young man's life, I feel it as one of the most encouraging things that I have met.

A letter from Dolaib Hill speaks cheerfully of their good health and happiness.

INDIA.

Miss Rose A. McCullough, of Gujranwala, narrates an interesting incident:

Not long after Viro became a Christian, Bhagirat, an Aryan lawyer, sent for Miss Mookerjie to come to his house. But she was shrewd enough to know he was trying to injure her character and sent the following message in reply: "I do not go to the houses of wealthy lawyers, but visit in the homes of the

poor." Then he went to the fathers and brothers of the girls who lived near him, and so talked to them that they stopped their daughters and sisters from attending the school; and one morning when she went to the house of one of the girls to learn why she did not come to school, he came out and walked up and down the street past the door of the house. Then he sent in word to her that he wanted to speak to her. She sent back the reply: "I have no business with you, so do not need to converse with you." But he paced up and down the street until she came out to return to school. Politely addressing her he said he intended to destroy the mission girls' school; that he and his friends did not want one brick of it left and that he intended to sit in a corner and see it destroyed.

"What can you do?" she exclaimed. "You cannot destroy it, for it is God's school." "Well I will tell all the women that the Miss Sahib teaches the women so that they will become Christians." "It is not necessary to tell them that as they know it without being told." she replied. Then he said they would gather a lot of money and bribe the Christians to become Aryans, "My father," she replied, "belonged to a wealthy Hindoo family and left it all to become a Christian, because he saw there was neither right, justice, nor truth in the Hindoo religion and that it was false."

The lawyer went away then, but his conscience evidently troubled him, for one morning he sent his servant with the message, "Do not be angry about my keeping the girls away from school." After a time some of them returned to school and when the middle school examination was taken the other day, all the class passed. He was angry when he heard the results as he thought he had kept the girls away from school long enough to make them fail in the examination, and his wrath was great when he heard he had not accomplished his purpose

Rev. Berkot Maseik, who is the Bible teacher in the mission high school for boys in Gujranwala, told me a few days ago that there are a number of the school boys inquiring how to be saved or the way of salvation. "Pray for them," he said. All of you please pray for those inquiring boys. Make special prayer for them

Mrs. Carleton, formerly Miss Calhoun, of our Mission, wrote from her home in Kulu, twenty days after the earthquake:

We still have daily and nightly shocks and tremblings, but they are becoming fainter. The Hindus are carrying their dumb idols around and holding melas all over the country. People are asking what the earthquake means and if the world is coming to an end. Shepu (a helper) told me to-day that just before my return (from the Jubilee) an official called upon him here and asked many questions Shepu read Matt. 24 to him and told him this was one of the signs of the end and we were to take warning and be ready.

An incident about shepherds came to my ears. Men who were with their own flocks opened the doors of the sheep folds and called the sheep out and went in and flung the lambs out and so saved them all; but the hirelings fled and did not let the flocks out and they were all crushed by falling buildings. In one case sixty goats were killed in a heap.

One large sheep-owner called here and talked to me about the catastrophe and asked what it meant. I gave him the scientific explanation and then went on to say that God used these things to show His wrath at the dishonor done to Him by the worship of idols. My visitor exclaimed, "Idols can do nothing. They are buried under fallen shrines, standing on their heads, or fallen on their sides, and cannot get up. God only has power."

Miss Mary A. Lawrence writes of the Girls' Industrial Home at Pasrur:

Sabbath before last was our communion Sabbath and all the preceding week we made the communion the subject of our evening worship time. Some heart to heart talks were given drawing the line rather closer than it had been before for the girls have advanced farther in their knowledge of Christian living No one was told she could not come, but it was made very clear that being a Christian meant right living all the time.

At the close of the morning service I stood at the gate where the girls pass out and handed out the slips which would admit them to the communion. Some girls refused to take them that, I felt, were right in refusing, for they had not been living near to the Saviour; but others refused them, and I did not know the reason why. So I took some extra slips and went in among the girls and they came to me one by one confessing some fault or other that was hindering her from coming. Others had been angry with different girls, but were ready to ask forgiveness. One girl was in tears because she had let a teacher go on her vacation without asking her pardon for having been impudent to her. When assured that if she was sorry for her fault she could write her apology and we would ask God to forgive her and all the others if they were truly sorry, we all gathered in the large school-room and a good many made prayers of confession of sin and sought pardon and peace, and we lifted up our voices in praise and thanksgiving to Him who was able to save us from sin.

As the girls sat with bowed heads during the service, which was so heart searching for us all, my heart was overflowing with the joy of just being allowed to walk behind and see what the Lord had done

Miss Fannie C. Martin writes from Sialkot;

Out of the abundance that might be written of life and work in Sialkot,, what shall these few lines tell?

The earthquake is a thing of the past. However there is scarcely a house in this great city that does not carry some mark of its visit, but I fear for all this that the lesson it might have taught has not been heeded. Although 20,000 were lost during the earthquake here in the Punjab, do we wonder that this fact has made little impression on the people when for weeks this spring Sialkot City had a death rate of fifty per day from plague? When I would speak of those who were taken from this world in an instant by earthquake the answer heard very often was, "Those who were taken in the earthquake would not be taken by plague."

I often think as I am with them in their homes that if I had to have my existence in such places I doubt not but what such thoughts would fill my heart too. For what can there be amid such surroundings to make life precious?

As I follow my old Hindu woman, whom I have for

a guide through the city, there are two things that remain a mystery to me. First, how this old ignorant woman has ever discovered the way through these narrow streets and under low archways and up dark winding stairways; and second, how I have come to have faith to follow her. Ignorance, I believe will have to have the credit in the first stage, but experience has taught me that she always lands at a place where there are women. Yet often the end is not reached without several encounters. When my faith in her wavers, and I ask her why she has brought me this way or that her answer always is: "Miss Sahiba this is the only way." We find cows tied in the most unexpected places and dogs crouching in all sorts of dark corners; yet the fear of these is scarcely to be compared to that of the odors we encounter.

Finally we reach the place where the women are, often to find them adorned with heavy gold jewelry and beautiful precious stones. Their faces are not the hard, unattractive ones, but in many of these we find that which is really lovable and their gentle manners so attracts one that we soon forget the frights we had by the way, and our hearts go out in sympathy for those who have to live amid such surroundings.

How we long for the day when the power of the gospel will set these free. It is doing its work even here in this old wicked city of Sialkot. "Pray ye the Lord of the harvest that he will send forth more laborers into the harvest."

Young People's Department.

Get Your Bearings.

DEAR YOUNG WOMEN:—In the missionary enterprise, as in other lines of effort, we must "get our bearings." Northfield, the modern Jerusalem of missionary methods, suggests:

1. As helpful: the weather varies with its points, N. E. W. S.

2. As interesting: the Continent of Africa, about which we are to study this year, is in shape like the human ear: *hear*:

3. As to results, you must get *posted* to *post* others.

A—Through study taking up the missionary reading course.

B—Through maps and pictures, follow, discover and name heroes all along the course.

C—Through biography, etching their character and condition, and

D—You will want to bring things to pass, to do something, by way of personal contribution to advance the cause of missions.

E—A clever Chinaman divides all persons into three classes: "The unmovable the moved, the movers." To which class do you belong?

F—If you get *posted* you will *hear news* to *herald it*; you will be a mover. One secretary asked the question, In the future world which would you rather be, the young woman who heard and never told, or the young woman who never heard because never told. If you get posted you may post those young women in the first class through Christ making the impossible possible.

G—Another way to get posted is by entering the leaflet contest. The Women's Board has offered two prizes; first to be $5; second, $3. The young women's society that reads the greatest number of missionary literature between October 1st and December 31st will be given the first prize; the next highest, the second prize.

CONTEST HINTS.

It is the duty of the Secretary of Literature (do you have one?) to have charge of the contest; to buy, pass out and keep in circulation the missionary literature published by our own United Presbyterian Boards, together with other publications.

A Young Women's society at Omaha, Neb., that has already tried this contest, has read 300 leaflets. The plan was to place ten or a dozen leaflets in an envelope. In other words, she makes up many packages. These must be read and returned promptly to the Secretary of Literature to receive in exchange a fresh package, each member keeping for herself the name and number of each leaflet read, reporting to the Secretary at each monthly meeting, and be ready to give a review of any leaflet that has been of special interest to her.

These oral reviews, at close of meeting, may be a healthful feature of the program and serve as a great stimulus to others and thus deepen the interest generally.

Another way to assist in the contest is to have a "leaflet luncheon," a parlor meeting in some central, attractive young woman's home; with a setting of best appointments, music, flowers, light refreshments, story reading and story telling,

Treasurer's Report for Months of June and July, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical and Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Col'bia Hospital	Women's Asso. Work: Home for Aged People	Life Members'p	Continge't Fund	TOTAL.
Allegheny	288 00		288 00	102 00	28 00	74 00	10 00	8 00	3 00			16 00						817 00
Argyle		25 00	275 00				5 00											305 00
Arkansas Valley	1 00		44 00	6 00	2 00	1 00	5 00	3 00										62 00
Beaver Valley				30 00		7 00												37 00
Boston				10 00	5 00	10 00						5 00						30 00
Butler	15 00		40 00	15 00	10 00	15 00			5 00									100 00
Caledonia	67 00			64 00	10 00	39 00		41 00										221 00
Cedar Rapids			70 00		15 00													85 00
Chartiers	21 00		120 00	25 00		20 00												186 00
Chicago	88 00			82 00		22 00	11 00	10 00										108 00
Cleveland	7 00		125 00	22 00	7 00	7 00		2 00										170 00
College Springs	5 00		100 00	5 00		10 00												120 00
Colorado	10 00																	10 00
Concordia	5 00			3 00	3 00	9 00												20 00
Conemaugh			100 00															100 00
Detroit	24 00			2 00														31 00
Frankfort	5 00					11 00		10 00										26 00
Garnett	17 20		17 00	19 00	2 00	3 00	1 00											59 20
Indiana				1 20		5 00												6 20
Iowa Northwestern								11 00										11 00
Kansas City			12 75															12 75
Keokuk		25 00	58 00		20 55	28 00										10 00		136 55
Los Angeles	10 00	8 00	32 50	10 00		29 00		5 00	5 00									99 50
Mansfield	3 33		26 25	3 00		15 00												47 58
Mercer	20 00			40 00	3 00		10 00		11 00									84 00
Monmouth	16 00		111 25	15 00	27 00	23 00										40 00		232 25
Monongahela	250 00	20 00	288 00	176 70	20 00	25 00	17 95	25 00				5 00				25 00		852 65
Muskingum	60 00	33 00	45 50	70 40	5 00	25 00	5 00											248 90
Ohio First	11 00		125 00	39 00		10 00	6 00											191 00
Omaha							4 50											4 50
Oregon			65 50															65 50
Pawnee	12 00																	12 00
Philadelphia				25 00														25 00
Princeton	40 00	15 00		5 00		5 00												65 00
Rock Island	26 00			6 00	6 00	6 00		6 00	5 00				3 00	3 00	3 00			64 00
San Francisco			67 50	8 00														75 50
Spokane			5 00															5 00
Westmoreland	24 00	50 00	52 00	47 00	3 00	13 00		2 00	11 00			2 00		20 00				224 00
Wheeling	16 00					5 00								1 00				22 00
Xenia	56 00		284 00	31 00		36 00												407 00
Knoxville J. C. U.							2 00											2 00
Interest on Bonds	210 00																	210 00
Mr. and Mrs. Paden			150 00															150 00

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for Missionary appointments, Mrs. E. M. Hill, Mrs. Campbell and Mrs. R. A. Elliott.

Committee on Addresses, Mrs. Stevenson and Mrs. Wallace.

Finance Committee: Mrs. H. C. Campbell, Mrs. J. B. Hill, Mrs. Herron, Miss Caughey, Mrs. Stevenson.

Literature Committee: Miss Caughey, Mrs. Nease, Mrs. Stevenson, Mrs. E. M. Hill, Mrs. Wallace, Miss Schwarberg.

Treasurer reported the total thank-offering received, $34,747.63, of which $360.48 was designated.

Freedmen's Secretary reported that the Jennie H. Gillespie memorial building was being repaired.

The Secretary was authorized to make a plea for the dormitory at Prairie.

Foreign Secretary reported that Miss Margaret Bell of the mission in Egypt is on her way home, being forced to leave on account of ill health. Letters from Dr. Jno. Giffen and Rev. Hunt. Dr. J. Kelly Giffen wrote that a missionary Association for the Soudan had been formed. A request for the regular furlough from the Misses Wilson and Miss Henrietta Moore was granted. Miss Susie Young will also return on account of ill health.

Two applications for foreign appointment were before the Board.

Parsonage Secretary reported several matters in her department.

On motion Board adjourned to meet first Tuesday in August.

MRS. SAMUEL YOURD, Sec'y.

Mrs Henrietta Tait.

The Women's Missionary Society of the First United Presbyterian church of Evanston, Ill., wish to place a flower on the grave in a foreign land, and add a tribute of love and esteem to the memory of Mrs. Henrietta Tait, who entered into rest March 9th, 1905.

Mrs. Tait was the first member of our Society to be called home. It is hard to realize that we shall see her face no more in the church, the home, or our now broken band, never again hear her voice in tender pleadings at a throne of grace. Henceforth she is a sacred memory to be treasured in our sorrowing hearts.

Resolved, That we bear testimony to her excellent Christian character, her faithfulness in attendance at the church service and society meetings, when health permitted.

Resolved, That while we miss her presence, we bow in humble submission to the will of Him, who doeth all things well.

Resolved, That as a society we cherish the memory of her sincere devotion to the Master's service, as her example was eminently worthy of our imitation, and,

Resolved, That we extend our heartfelt sympathy to the bereaved husband, to her dear little daughter and to her sorrowing sisters and friends, commending them to the tender care of our Heavenly Father.

MRS. MARY B. WHITESIDE,
MRS. ELLEN V. RIDER. } COM.

Mrs. D. T. McCalmont.

The Ladies Missionary Society of Rocky Spring congregation, New Galilee, desires to place on record a tribute of love and respect to the memory of Mrs. D. T. McCalmont, who was called to her heavenly home, March 16th, 1905

Her life was one of active service in the work of the Master, whom she dearly loved to serve. She was an earnest Christian, devoted to her home, her church and her society, ever willing and anxious to do her part for the glory of God and the welfare of mankind. She always maintained a deep interest in our mission work, while her loving smile, accompanied by kind words and deeds, was an incentive to others less faithful in the discharge of duty. She was just in the prime of life, and much needed in her home and with her family, but God saw fit to call her higher.

To the bereaved family, at whose fireside now stands the vacant chair of the loving and faithful mother, we extend our tenderest sympathy in this, their hour of great sorrow, commending them to our Heavenly Father "who doeth all things well."

MISS LETTIE CRAWFORD,
MRS. E. M. WRIGHT,
MRS. C. W. SHANNON, } COM.

Mrs. Jane E. Robertson.

A tribute of love and respect from the Women's Missionary Society of the Uniied Presbyterian church, of North Argyle, N. Y., to the memory of Mrs. Jane E Robertson, who was called to her heavenly home February 26, 1905.

She was a charter member of our society and though not often permitted to attend our meetings, was always interested in the work of the society and was willing to give of her means to help on the work. She was quiet and unassuming in manner, but was a good neighbor and kind friend, and one who will be missed in the church and community in which she lived.

Though she has departed from us, yet may her memory and influence for good remain.

MRS. JAMES A. HARSHA,
MRS. A. S. CUTHBERT,
MISS SARAH F. MCDOUGALL, } COM.

Mrs. Jane Aiken—Mrs. Isabella Balph—Mrs. Catharine Warnock.

The W. M. S. of 2nd United Presbyterian church, New Castle, Pa., desire to place upon record this tribute of love and respect to the memory of three of our beloved members, Mrs. Jane Aiken, Mrs. Isabella Balph and Mrs. Catharine Warnock, who have been called to their Heavenly home within the last year.

Though prevented from taking an active part, their hearts were ever in the work and the memory of their prayers and example will ever be a stimulus to us who are left to take up the work with renewed energy "The memory of the just is blessed." COM.

The Proposed College for Girls in Cairo.

From "Blessed be Egypt," London, England.

"The bravest battle that ever was fought
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men."

THE American Mission Girls' Boarding School, Cairo, is the oldest and largest girls' school in Egypt. In 1861 it opened as a day school. In 1875 a boarding department was added. Miss E. O. Kyle is directress. Her staff of teachers consists of four American, two French, five Syrians, and three Egyptian ladies. Three hundred and fifty pupils are registered, of whom 125 are boarders. In its cosmopolitan ranks, the Occident and the Orient are about equally represented. Forty Moslems are among the Protestants, Copts, Jews, and Catholics who attend. Its Alumnae numbers 80, and in the past ten years the school has furnished 111 teachers for the land of Egypt. Only a boarding school will meet the needs of the land, for girls here do not enjoy the outdoor freedom of girls in Christian lands. The utmost capacity of the present building is inadequate for the accommodation of the pupils asking admission. The recreation ground is in the centre of the building—a court forty feet square—seldom reached by sunshine, and the environments are most trying for a girls' boarding school.

The American Mission has been looked upon as a leader in education in Egypt, and we are zealous to hold and promote such eminence for our work. The great advance made by Egypt of late years demands higher education for her daughters. Our aim, while giving this, is to surround those in our school with the atmosphere of an ideal home, and attracts daughters of wealthy and influential circles, as well as those less fortunate, as work is most effective in highest circles. The opportunity for training in home-making is valuable, and its results are already apparent in many homes. The erection of a new building in Cairo, suitable for "The American Mission College for Girls," is urgent. For this "Proposed College" a most desirable site has been purchased, in the suburbs of this city, on Abbas street, the Khedive's boulevard.

To erect class-rooms, dormitories, chapel etc., at least £12.000 or $60,000 are necessary. Americans have already contributed half of this amount. Egyptians and resident friends have given over £700, or nearly $4,000, and the building underway would, without doubt, insure greater liberality on their part. The lack of funds is the only hindrance to beginning the work of building. Seldom is such an opportunity presented to you, of promoting the cause of education, humanity, and Christianity. Your contributions would be a *Blessing to Egypt* and a monument to your native land.

They may be given to

HON. JOHN W. RIDDLE,
American Consul-Gen., Cairo;

Or to REV. ANDREW WATSON, D. D.,
Treasurer Girls' College Building Fund,
American Mission, Cairo.

(SEE OTHER SIDE OF THIS PICTURE) Rev. W. L. McClenahan.

Mrs. Coventry. Mrs. Harvey. Mrs. Krudinier. Dr. Watson. Dr. Harvey. Rev. Krudinier. Rev. S. G. Hart. Dr. Alexander. Dr. Henry. Rev. W. Coventry. Mr. Morison Giffen. Dr. Ewing. Dr. John Giffen. Misses Ingram, Kyle, Renna Hogg. Mrs. Askren. Smith, Thompson. Mrs. Watson. Dr. Strang. Mrs. Giffen, Miss Martin. Miss Lorimer, Rev. D. G. Moore. Dr. Askren. Miss Dysart Miss A B. Ferrier. Miss Laura Walker. Miss Paden, Miss Hammond. Miss Edna Giffen. Rev. Bruce Giffen.

GROUP OF THE AMERICAN UNITED PRESBYTERIAN MISSIONARIES AND TEACHERS AT THEIR SEMI-CENTENNIAL GATHERING